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ART. I.—*Chronicle of the Cid, from the Spanish; by Robert Southey.* 4to. pp. 468. 1l. 15s. bds. Longman. 1808.

IN his preface to this very curious, and in many respects very interesting work, Mr. Southey has given his readers ample information respecting the sources from which he has derived his materials for it: since it is not, as the title would seem to import, the translation of one entire piece of Spanish history. It must be an object of great importance to all lovers of antiquity to ascertain how far the actions ascribed to an individual warrior, whose sword controuled the fate of one of the greatest nations in Europe during more than half a century, are to be set down to the account of fiction and credulity, or taken with just allowances for the extravagances and exaggerations of a romantic age, or admitted as facts and placed on a footing with the general mass of received history. An investigation of this nature into the authenticity of the life of 'our Cid Ruydiez the Campeador' cannot, we fear, at the present day be made with any expectation of an accurate result. Of those amongst us who are the least versed in the mysteries of old romance, or romantic history, few will have forgotten that the cool-headed and shrewd Cervantes has placed our Cid on the same shelf with Bernardo del Carpio and the twelve Paladins of France; and some will perhaps remark in the '*true* history of the Cid Hamet Benegeli,' who recounted in *Arabic* the famous exploits of the knight of La Mancha, something like a covert allusion to '*the Moor Abenalfarax*,' who is quoted as authority for all the wonderful deeds of Ruydiez. On the other hand we ought to remember that the gravest and most judicious of Spanish historians, have not scrupled to build on so seemingly doubtful a foundation; and we must admit

CRIT. REV. Vol. 16. January, 1809.

B

that Cervantes is hardly to be consulted as an impartial judge respecting matters that wear in any degree the air and semblance of romance. Where it is so difficult, or rather impossible, to find a decisive basis on which to rest our judgments, it becomes the more desirable to resort to every mode of evidence that can throw the greater weight of probability into the one or the other scale of the balance; and the most satisfactory testimony to be obtained in a case of this nature must, it seems to us, be that of the dates, either positive or to be collected from circumstances of the original documents; for if these can be traced with any tolerable certainty to the age of the events recorded, or to the following, or any other period not very far remote from it, it will be made to appear highly credible that the history is true, at least in fundamental points. The romances of Arthur had no existence before the time of our Norman ancestors, and those of Charlemagne and his 'Dousiperes' were probably unknown till long after the extinction of the Carlovingian dynasty.

The principal body of this work is composed of the '*Chronica del famoso Cavallero Cid Ruydiez Campeador*,' the earliest printed copy of which bears date 1552; and it is stated to have been then published by command of Ferdinand, the brother of the emperor Charles V. from an ancient MS. which had been preserved from time immemorial in the royal monastery of Cardena, the depositary of the bones of its illustrious hero. Mr. Southey compares together the various opinions which have been maintained concerning its author and the date of its composition. The latter he fixes with apparent confidence, at the latest, before the close of the 15th century, i. e. within about 150 years of the Cid's death. The honours of authorship he refuses, on the strength of the internal testimony, to Abenalfarax, (whose name it bears, and who was the son of Gil Diaz, a converted Moor and one of the most celebrated of the Cid's companions,) and thinks they rather belong to some Spaniard who perhaps made use of Arabic documents in its composition. The printed copies of this chronicle, Mr. S. informs us, are very imperfect; and he has therefore endeavoured to supply its deficiencies and connect the history of its hero by blending with it so much of the substance of two other works, (also of high antiquity) as he judged necessary for the purpose.

Of these supplemental authorities, the first is the '*Chronica general de Espnana*,' of which the *Editio princeps* bears date Zamora 1541. It was printed under the direction of

Florian de Ocampo, chronicler to the emperor Charles the fifth, king of Castile and Arragon, from a MS. then in the possession of the licentiate Martin de Aguilar. Several other MSS. are said to have existed of it at the same time, and Master Ocampo is severely blamed for having neglected to compare them together previous to publication, by which he would have avoided many gross defects and inaccuracies. Mr. Southey also takes him to task for using in his title-page the expression, 'que mandó componer el serenissimo Rey Don Alonso,' instead of 'que fizo el muy noble Rey Don Alonso,' which is borne by all the other MSS. It seems that common tradition, on the authority of Don John Manuel, nephew to king Alonso the Wise, has assigned that celebrated monarch as the real author of the chronicle in question; and the words adopted by Ocampo, contrary, as Mr. S. insists, to the faith of all the MSS, would seem to make it, not the king's own work, but that of some other person at his express command. It may be said, however, that such expressions as 'made' or 'caused to be made,' 'did' or 'ordered to be done' are very often confounded, especially in speaking of the actions or works of princes; and we do not feel certain that either the words 'que fizo' in the title-page, or the positive assertions said to be contained in the preface, are sufficiently convincing to fix the actual authorship on so great and illustrious a personage. The fact has certainly been doubted by some learned Spaniards; but it is of little importance to the present question. All we are interested in is the public nature, and the date of the document which, whether composed by Don Alonso himself or only by his order, seems to be placed beyond doubt at some period between the middle and end of the thirteenth century.

The second is the 'Poema del Cid' first published by Sanchez in his 'Collection de Poesias Castellanas anteriores al Siglo XV.' from a very ancient but imperfect MS. preserved at Bivar, the birth-place of the hero. At the foot of the MS. is an inscription on which the date 'En era de mil e CC...XLV. a os,' is distinguishable. Mr. Southey endeavours very ingeniously to account for the vacancy without supposing it to have been originally supplied by another C. The *Æra** 1345 corresponds with the year of our Lord 1307;

* The Spanish mode of computing dates by the *Æra*, which was in use among them till the end of the 14th century, is explained in a note to the Chronicle; but its origin, which is said to have formed the subject of many learned dissertations, does not seem to be at all clearly ascertained.

but Mr. Southey is of opinion that the language of the poem is considerably older than that of the works of Gonzalo de Berceo who flourished so early as 1220. Sanchez, he says, conjectures that it was composed within fifty years after the Cid's death.

'Be that as it may,' adds Mr. S. 'it is unquestionably the oldest poem in the Spanish language. In my judgment it is as decidedly and beyond all comparison the finest.'

In another place he says,

'I have preferred it to the Chronicles sometimes in point of fact, and always in point of costume; for as the historian of manners, this poet, whose name unfortunately has perished, is the Homer of Spain.'

To the ancient *romances* (a word answering to our *popular ballads*) of the Cid, Mr. Southey acknowledges little obligation, and indeed estimates the worth of the Spanish romances in general much lower than we have been accustomed to rate them. He says that, with the exception of those contained in the *Guerras civiles de Granada*, they are 'infinitely and every way inferior' to our own national ballads.

One thing more we shall observe before we enter more particularly into the contents of the work: whatever degree of credit may be thought due to the facts which it records, it must, supposing Mr. Southey's account of the MSS. to be correct, be admitted as a most authentic, valuable, and interesting document of the manners and sentiments of the age in which those MSS. were composed. It will be remarked that the highest date to which Mr. Southey has been able with any confidence to carry either of them, very nearly corresponds with that of Joinville's history; but that the events related are considerably more than a century antecedent. With this view, it would be an object of great curiosity to institute a comparison between the contemporary state of France and Spain, with respect to learning, religion, and, above all, to the influence of the singular institutions of chivalry on the character and opinions of the people. But whether considered abstractedly or comparatively, as a fountain of authentic information on historical facts, or merely a striking and faithful picture of manners, we feel no hesitation in pronouncing that 'the *Chronicle of the Cid*' is one of the most interesting pieces which of late years have been added by antiquarian research to the stock of modern literature.

Of the style adopted by Mr. Southey in his translation, we shall say little, but that it is, in our opinion, very judiciously chosen, with the exception, perhaps, of a few words and phrases which ought to have been avoided as obsolete, or not easily intelligible, and wearing an appearance of unseasonable affectation, e. g. 'orgullrus,' for 'the nonce,' 'Pagandom,' 'guidage' (for guidance,) 'to dispeed himself' 'hight' (for called, or named,) 'Alvar Fafiez, you are Sib to the damsels,' 'he was their father's brother, and had been their Ayo,' 'and he downed with the dead man,' 'to prink and prunk,' 'Arbalisters,' for cross-bow-men, &c. &c. &c.; but these are not of very frequent occurrence. Mr. Southey must not misunderstand us. We do not object to him the offence of *coining*, but of using obsolete, unusual and harsh expressions when there is no reason for it, and when he actually *goes out of his way* to find them. In p. 31 on the word *cilicio*, translated 'sackcloth,' Mr. Southey remarks in a note.

'The *cilicio* was however made sometimes of such materials, that to call it either hair-cloth or sack-cloth would be a contradiction in terms. In a future work, therefore, wherein it will frequently be necessary to mention it, I shall venture to anglicize the original word, which in all probability has already been done by some of our Catholic writers. I believe there are few words in any European language for which a precise term may not be found in our own; but our dictionaries are miserably imperfect. The Reviews have more than once censured me for having introduced new words, when not my English but their own ignorance was in fault.'

We are in too good a humour with Mr. Southey for the high entertainment he has afforded us, to notice with any asperity this little instance of pettishness on his part, which we shall pass over by simply observing that there is but a slight shade of difference between coining words and employing words which have been so long disused as to bear the appearance of new coinage; nor does he at all shift the fault from his own shoulders by pretending to fix it on those of his monitors; since it is not a mark of very gross ignorance, even in the censors of *modern* literature, not to be aware of every word existing in Wickliff's Bible or Trevisa's Chronicle. Besides, to use an obsolete word *without reference to any authority*, and then to fall foul of an unlucky wight who has ventured to condemn it for *Birmingham*, wears too much the appearance of 'a trap to catch the knowing ones;' and we think too highly of Mr. Southey to suppose that he would triumph in the success of such an expedient.

If we are not much mistaken, another and a much more serious charge will be presented against Mr. Southey, on account of the style of his translation, by those over-righteous censors who are always on the watch for victims of their inquisitorial zeal, and to fix, by a forced construction, the imputation of impiety, blasphemy, and atheism, on the most innocent opinions or expressions. We apprehend that Mr. Southey has either from want of foresight, or from an utter contempt of their malice, laid himself open to some of these charitable conclusions; and shall not be at all surprised to hear it roundly stated that 'the Chronicle of the Cid,' is an open and scandalous attack upon revealed religion. The truth is, that Mr. Southey, in antiquating his phraseology has fallen into a very close imitation of the scriptural historical style. Nothing can be more true than that this style is, of all others, the most simple, the most pure, and, in every respect, the best model that our language affords, of clear unornamental narrative. This alone, we conceive would be a sufficient justification of Mr. Southey for adopting it. But if a further defence should be thought requisite let us apply to any one of these pious gentlemen who happens to understand Latin, and request him to take up an old chronicle of the 13th or 14th century, and turn it literally into English, using only such words and phrases as were current two centuries ago. He will very soon start back with religious horror upon the discovery that he has, unawares, been *prophaneing* the sacred language of our translated Bible. The truth is, it was the object of the authors of that translation to give to the public a plain version of the scriptures, in that style and language which were most-familiar to every description of hearers; and therefore a professed imitator of the common phraseology of the 16th century can resort to no model so safe and unquestionable. Nevertheless, we think Mr. Southey would have done more wisely to avoid the recurrence of a few peculiar modes of expression, which, without doing him any great service, may have appeared the most obnoxious to *truly orthodox* censoriousness.

We now proceed to give our readers, by examples, some idea of the nature of the entertainment they may expect to derive from a perusal of the work.

Rodrigo (or Ruy) Diaz, was born at the little town of Bivar near Burgos, in the year 1026, of the family of the ancient counts of Castile, but a short time before that district, under the new title of a kingdom, was united to Leon by King Ferdinand I. His first exploit in arms was that which is so celebrated as the subject of the chef d'oeuvre of Cor-

neille ; and on that account the detail of it here given, on which the tragedy was founded, must be in some degree interesting to all our readers :

' At this time it came to pass that there was strife between Count don Gomez, the lord of Gormaz, and Diego Laynez the father of Rodrigo : and the Count insulted Diego and gave him a blow. Now Diego was a man in years, and his strength had passed from him, so that he could not take vengeance, and he retired to his home to dwell there in solitude and lament over his dishonour. And he took no pleasure in his food, neither could he sleep by night : nor would he lift up his eyes from the ground, nor stir out of his house, nor commune with his friends, but turned from them in silence, as if the breath of his shame would taint them. Rodrigo was yet but a youth, and the Count was a mighty man in arms, one who gave his voice first in the Cortes, and was held to be best in the war, and so powerful that he had a thousand friends among the mountains. Howbeit all these things appeared as nothing to Rodrigo when he thought of the wrong done to his father, the first which had ever been offered to the blood of Layn Calvo. He asked nothing but justice from heaven, and of man he asked only a fair field ; and his father seeing of how good heart he was, gave him his sword and his blessing. The sword had been the sword of Mudarrar in former times, and when Rodrigo held its cross in his hand, he thought within himself that his arm was not weaker than Mudarra's. And he went out and defied the count and he slew him, and smote off his head, and carried it home to his father. The old man was sitting at table, the food lying before him untasted, when Rodrigo returned, and pointing to the head which hung from the horse's collar, dropping blood, he bade him look up, for there was the herb which should restore him to his appetite, the tongue, quoth he, which insulted you, is no longer a tongue, and the hand which wronged you is no longer a hand. And the old man arose and embraced his son and placed him at the table, saying that he who had brought him that head should be the head of the house of Layn Calvo.'

From what follows shortly after, it will appear that the poet has taken great liberties with the history, but no more than were absolutely necessary for the sake of dramatic effect.

' King Don Fernando was going through Leon, putting the kingdom in order, when tidings reached him of the good speed which Rodrigo had had against the Moors. And at the same time there came before him Ximena Gomez, the daughter of the count, who fell on her knees before him and said, 'Sir, I am the daughter of count Don Gomez of Gormaz, and Rodrigo of Bivar has slain the count, my father, and of three daughters whom he has left I am the youngest. And, Sir, I come to crave of you a boon, that you will give me Ro

drigo of Bivar, to be my husband, with whom I shall hold myself well married, and greatly honored; for certain I am that his possessions will one day be greater than those of any man in your dominions. Certes, Sir, it behoves you to do this, because it is for God's service, and because I may pardon Rodrigo with a good will.' The king held it good to accomplish her desire, and forthwith ordered letters to be drawn up to Rodrigo of Bivar, wherein he enjoined and commanded him that he should come incontinently to Palencia, for he had much to communicate to him upon an affair which was greatly to God's service, and his own welfare and great honour.

When Rodrigo saw the letters of his lord the king, he greatly rejoiced in them, and said to the messengers that he would fulfil the king's pleasure, and go incontinently at his command. And he dight himself full gallantly and well, and took with him many knights both his own, and of his kindred, and of his friends. And he took also many new arms, and came to Palencia to the king with two hundred of his peers in arms, in festival guise; and the king went out to meet him, and received him right well, and did him honour; and at this were all the counts displeased. And when the king thought it a fit season, he spake to him and said, that Donna Ximena Gomez, the daughter of the count whom he had slain, had come to ask him for her husband, and would forgive him her father's death; wherefore he besought him to think it good to take her to be his wife in which case he would show him great favour. When Rodrigo heard this it pleased him well, and he said to the king that he would do his bidding in this, and in all other things which he might command, and the king thanked him much. And he sent for the bishop of Palencia, and took their vows and made them plight themselves, each to the other, according as the law directs. And when they were espoused the king did them great honour, and gave them many noble gifts; and added to Rodrigo's lands more than he had till then possessed; and he loved him greatly in his heart, because he saw that he was obedient to his commands, and for all that he had heard him say.

So Rodrigo departed from the king, and took his spouse with him to the house of his mother, and gave her to his mother's keeping. And forthwith he made a vow in her hands that he would never accompany with her, neither in the desert nor in the inhabited place, till he had won five battles in the field. And he besought his mother that she would love her even as she loved him himself, and that she would do good to her and shew her great honour, for which he should ever serve her with the better good will. And his mother promised him so do; and then he departed from them and went out against the frontier of the Moors.

This proceeding on the part of the lady must, we fear, seem rather shocking to decency, if not to probability, in the eyes of modern refinement; and there appear, indeed, to be some considerable doubts attending the whole story. Mr.

Southey, however, is inclined to admit its truth without qualification. The marriage proved a most fortunate one. Ximena Gomez brought the Cid two daughters, the wives first, of the Infantes of Carrion, and afterwards of the Kings of Arragon and Navarre. She was the partaker of all his prosperous and evil fortunes ; and throughout the work there occur several traits of domestic affection and tenderness, which are far from the least interesting passages contained in it. She survived her husband a few years, and was buried with him in the monastery of Cardeña.

‘ When the French were in Spain during the last war, nothing excited their curiosity till they came to Burgos, and heard that *Chimene* was buried at Cardeña : but then every day parties were made who visited her tomb, and spouted over it passages from Corneille.’

We have seldom met with a more entertaining trait of French nationality. Mudarra, mentioned in the extract, was one of the Infantes of Lara, a romantic brotherhood, whose history is detailed very much at large in Mr. Southey's notes.

After his action with the five Moorish kings, the reputation of Ruy Diaz was fixed at the court of Castile ; and, during the remainder of Ferdinand's reign, he was the firmest support of the throne ; and the most active champion of the Christian cause, in the several wars against the Moors of Estremadura and Portugal. On one of his expeditions a signal instance of the reward of charity is recorded, which, it is presumed, will hardly obtain implicit credit at the present day among us heretics ; but which, even now, it would probably be a sin of the first magnitude to doubt of in the latitude of Burgos. He and his companions met on the road a leper struggling in a quagmire, who prayed them for the love of God to help him. The rest passed by with silent compassion ; but Rodrigo not only extricated the poor wretch from his peril, set him before him on his horse, and brought him to the inn where he lodged for the night, but made him partake of the same dish *and of the same bed* with himself. Christian charity certainly never extended further than this ; and it had its desert : for in the middle of the night there stood before Rodrigo ‘ one in white garments, breathing celestial odours, who said,

‘ I am St. Lazarus ; and know that I was the leper to whom thou didst so much good and so great honour for the love of God : and because thou didst this for his sake, hath God now granted thee a great gift ; for whensoever that breath which thou hast felt shalt come upon thee, whatever thing thou desirest to do, and shalt then begin,

that shalt thou accomplish to thy heart's desire, whether it be in battle or aught else, so that thy honour shall go on increasing from day to day,' &c. &c.

But this miracle of the leper is, it seems, no uncommon occurrence in the lives of saints. It was after the conquest of Coimbra, (the most important of Ferdinand's exploits against the Moors), that Ruy Diaz received the honour of knighthood, which, in that early age of chivalry, was still an object of rare and difficult acquisition; and about that time the deputies from the five kings whom he had conquered first saluted him with the title of Cid (Lord), which Ferdinand decreed he should from thenceforth bear, as a mark of especial distinction from all his other nobles.

The death of Ferdinand (A. 1065), was an event most disastrous to the repose of the christian states in Spain; since, agreeably to the pernicious practice then prevalent in many parts of Europe, he on his death-bed divided his dominions among his three sons, reserving out of that distribution, certain smaller territories also for the subsistence of his daughters. The kingdom of Castile, and with it the important services of the Cid, fell to Don Sancho as his allotment. 'Now the kings of Spain, were of the blood of the Goths, *which was a fierce blood*, for it had many times come to pass among the Gothic kings, that brother had slain brother upon this quarrel; and from this blood was Don Sancho descended.' Accordingly, no sooner had he successfully repelled an invasion of the king of Arragon (in which the Cid had performed such important services, that he was in consequence elevated to the highest rank in the army, and thenceforth styled the 'Campeador,'* than he discovered a pretext for invading the dominions of his brother Garcia, king of Galicia. Of course we shall not pretend to give a summary of the transactions of the war that ensued; but perhaps we shall hardly find a more favourable specimen of the spirit with which Mr. Southey has performed his task than in the account of the final battle of Santarem. With regard to the principal actors whose names occur in the following extract, it will be sufficient to state that Count Garcia Ardoñez was a Castilian nobleman of the highest rank in the service of King Sancho; Alvar Fañez Minaye, the hero of the day, was through life the favourite friend and companion of

* Because, says the text, 'when the host was in the field, it was his office to choose the place for encampments;' other writers, however, give a different etymology of the term.

the Cid, and next to him in renown; Rodrigo Frojaz was a nobleman of Galicia, and had received very ill treatment from his sovereign Don Garcia, to whom nevertheless he continued to devote his honour and his life.

'Count Don Garcia came in the front of king Don Sancho's army, and in the one wing, was the Count de Monzón, and Count Don Nuño de Lora; and the Count Don Fruela, of Asturias, in the other; and the king was in the rear, with Don Diego de Osuma, who carried his banner; and in this manner were they arrayed on the one side, and on the other, being ready for the onset. And king Don Garcia bravely encouraged his men, saying, vassals and friends, ye see the great wrong which the king my brother doth unto me, taking from me my kingdom; I beseech ye, help me now to defend it, for ye well know that all which I had therein I divided among ye, keeping ye for a season like this. And they answered, great benefits have we received at your hands, and we will serve you to the utmost of our power. Now when the two hosts were ready to join battle, Alvar Fañez came to King Don Sancho, and said to him, Sir, I have played away my horse and arms, I beseech you give me others for this battle, and I will be a right good one for you this day; if I do not for you the service of six knights, hold me for a traitor. And the Count Don Garcia, who heard this, said to the king, give him, sir, what he asketh, and the king ordered that horse and arms should be given him. So the armies joined battle bravely on both sides, and it was a sharp onset; many were the heavy blows which were given on both sides, and many were the horses that were slain in that encounter, and many the men. Now my Cid had not yet come up into the field.

'Now Don Rodrigo Frojaz, and his brother, and the knights who were with them, had resolved to make straight for the banner of the king of Castille. And they broke through the ranks of the Castellians, and made their way into the middle of the enemy's host, doing marvellous feats of arms. Then was the fight at the hottest, for they did their best to win the banner, and the others to defend it; the remembrance of what they had formerly done, and the hope of gaining more honours, heartened them, and with the Castellians there was their king, giving them brave example as well as brave words. The press of the battle was here; here died Gonzalo de Sies a right valiant Portuguese on the part of Don Garcia, but on Don Sancho's part the Count Don Nuño was sorely wounded, and thrown from his horse; and Count Don Garcia Ordóñez, was made prisoner, and the banner of king Don Sancho was beaten down, and the king himself also. The first who encountered him was Don Gomes Echiguís, he from whom the old Sousas of Portugal derived their descent; he was the first who set his lance against King Don Sancho, and the other one was Don Moniuho Hermigis, and Don Rodrigo made way through the press and laid hands on him and took him. But in the struggle his old wounds burst open, and hav-

ing received many new ones he lost much blood, and perceiving that his strength was failing, he sent to call the King Don Garcia, with all speed. And as the king came, the Count Don Pedro Frojaz, met him, and said, an honourable gift, sir, hath my brother Don Rodrigo to give you, but you lose him in gaining it. And tears fell from the eyes of the king, and he made answer, and said, it may indeed be that Don Rodrigo may lose his life in serving me, but the good name which he had gained, and the honour which he leaveth to his descendants, death cannot take away; saying this, he came to the place where Don Rodrigo was, and Don Rodrigo gave into his hands, the king Don Sancho his brother, and asked him three times if he was discharged of his prisoner; and when the king had answered, yes, Don Rodrigo said, for me, sir, the joy which I have in your victory is enough; give the rewards to these poor Portuguese, who with so good a will have put their lives upon a hazard to serve you, and in all things follow their counsel, and you will not err therein. Having said this, he kissed the king's hand, and lying upon his shield, for he felt his breath fail him, with his helmet for a pillow, he kissed the cross of his sword in remembrance of that on which the incarnate Son of God had died for him, and rendered up his soul into the hands of his creator. This was the death of one of the most worthy knights of the world, Don Rodrigo Frojaz. In all the conquests which king Don Fernando had made from the Moors of Portugal, great part had he borne, insomuch, that that king was wont to say, that other princes might have more dominions than he, but two such knights as his two Rodrigos, meaning my Cid and this good knight, there was none but himself who had for vassals.

Then king Don Garcia being desirous to be in the pursuit himself, delivered his brother into the hands of six knights, that they should guard him, which he ought not to have done. And when he was gone, king Don Sancho said unto the knights, let me go, and I will depart out of your country and never enter it again; and I will reward ye well, as long as ye live: but they answered him, that for no reward would they commit such disloyalty, but would guard him well, not offering him any injury, till they had delivered him to his brother, the king Don Garcia. While they were parleying, Alvar Fañez Minaya came up, he to whom the king had given horse and arms before the battle; and he seeing the king held prisoner, cried out with a loud voice, let loose my lord the king, and he spurred his horse and made at them, and before his lance was broken he overthrew two of them, and so bestirred himself that he put the others to flight; and he took the horses of the two whom he had smote down, and gave one to the king and mounted the other himself, for his own was hurt in the rescue; and they went together to a little rising ground where there was yet a small body of the knights of their party, and Alvar Fañez cried out to them aloud, ye see here the king our lord, who is free; now then remember the good name of the Castilians, and let us not lose it this day. And about four hundred knights gathered about him. And while they stood there

they saw the Cid Ruydiez coming up with three hundred knights, for he had not been in the battle, and they knew his green pennon. And when king Don Sancho beheld it his heart rejoiced, and he said, now let us descend into the plain, for he of good fortune cometh; and he said, be of good heart, for it is the will of God that I should recover my kingdom, for I have escaped from captivity, and seen the death of Don Rodrigo Frojaz who took me, and Ruydiez, the fortunate one cometh. And the king went down to him and welcomed him right joyfully, saying, in happy time you are come, my fortunate Cid, never vassal succoured his lord in such season as you now succour me, for the king my brother, had overcome me. And the Cid answered, sir, be sure that you shall recover the day, or I will die; for wheresoever you go, either you shall be victorious, or I will meet my death.

'By this time king Don Garcia returned from the pursuit, singing as he came full joyfully, for he thought that the king his brother was a prisoner, and his great power overthrown. But there came one and told him that Don Sancho was rescued, and in the field again; ready to give him battle a second time. Bravely was that second battle fought on both sides; and if it had not been for the great prowess of the Cid, the end would not have been as it was: and in the end, the Galegos and Portuguese were discomfited, and the king Don Garcia taken in his turn. And in that battle, the two brethren of Don Rodrigo Frojaz, Don Pedro, and Don Vermui, were slain, and the two sons of Don Pedro, so that five of that family died that day. And the king Don Sancho put his brother in better ward than his brother three hours before had put him, for he put him in chains, and sent him to the strong castle of Luna.' (P. 44.)

The remainder of the history of Don Sancho presents almost as good a lesson for ambition as the life of Charles the twelfth of Sweden. After the conquest of Galicia, he turned his arms against his second brother, Alonzoking of Leon, whom he compelled to seek refuge with Alimaymon the Moorish king of Toledo. But, ill satisfied with all his acquisitions, as long as any thing remained to be acquired, he lastly embarked his honour on the pitiful enterprise of wresting from his sister, Donna Uracca, the single town of Zamora, which had been assigned as her portion by the last will of King Ferdinand their father. Before this place he perished, in the year 1073, in the 8th of his reign, by the hand of an obscure assassin named Vellido Dolfos.

During the whole of these transactions, we hear little of 'my Cid' except indeed on a certain occasion, in which he rescued the king from the most imminent danger by opposing himself singly to thirteen armed assailants, of whom he slew eleven. This anecdote will probably be ranked in the same class with the miracle of the leper. But the infrequency of the

Cid's appearance is accounted for in a way very honourable to himself, since it is apparent that he disapproved altogether of the ambitious designs of his sovereign. He was with the army, however, on the occasion of Sancho's assassination, and pursued the murderer, who nevertheless reached Zamora in safety, because the Cid, in his too great haste to overtake him, had forgot to buckle on his spurs, on which occasion he uttered a portentous anathema; 'cursed be the knight who ever gets on horseback without his spurs!'

Of the residence of Don Alonso, at the court of Alimaymon, some very interesting particulars are related, illustrative of the rude hospitality of the times, and the magnificence of a Moorish court. The story of his pretended sleep in order to overhear the dialogue between Alimaymon and his favourites respecting the defeasibility of Toledo, has been copied into every Spanish history, and is certainly by no means improbable in itself, but it presents, together with the further circumstance of Alonso's equivocal oath, (by which, in swearing perpetual amity to Alimaymon and his sons, he reserved the right of disturbing his *grandsor*, when, and as often as he should feel inclined,) a very curious example of the total want of a sense of common honesty, so frequently observable in the transactions of the dark ages, especially where a *misbeliever* is party to the contract. Another instance of the same sort occurs in the conduct of the Cid himself, who, when in banishment, being reduced to great distress, takes up money of two Jews of Burgos, on the security of two trunks, full of *imagined treasure* but of *real sand*. This is a trick worthy of Gil Blas, or of that more accomplished swindler, Don Raphael himself; and it requires a tolerably intimate acquaintance with the true character of the ages of chivalry, not to start with surprise at finding such an action ascribed to the most honourable knight in Christendom.

The death of Don Sancho did not put an immediate stop to the calamities of the people of Zamora: and the third book of the history opens with a very particular account (well worthy of notice for the insight which it affords into some of the customs of the age, of the 'impeachment' of the town for harbouring the murderer, and of the combat undertaken on the occasion, by Diego Ordoñez, the challenger, singly against five of Donna Urraca's champions. Nor is what follows at all less interesting with respect to the oath of purgation, which Don Alonso was obliged to take previous to the admission of his claims on the succession to the crown, for the purpose of clearing himself from suspicions which appear to have been strongly entertained of his being

accessary to the murder. On this occasion the conduct of the Cid gave very great offence to the king; which, it seems, he did not cordially forgive till many years after, when the personal conquests of that hero had rendered him equal in power to any sovereign prince in Spain, and it became a matter of prudence, or even necessity to keep him in his allegiance to the crown of Castile.

‘And the king came forward upon a high stage, that all the people might see him, and my Cid came to him to receive the oath; and my Cid took the book of the gospels and opened it, and laid it upon the altar, and the king laid his hands upon it, and the Cid said unto him, “King Don Alfonso, you come here to swear concerning the death of King Don Sancho your brother, that you neither slew him nor took counsel for his death: say now, you and these hidalgos, if ye swear this.” And the king and the hidalgos answered and said, “yea, we swear it.” And the Cid said, “If ye knew of this thing, or gave command that it should be done, may you die even such a death as your brother Don Sancho, by the hand of a villain whom you trust, one who is not a hidalgo, from another land, not a Castilian;” and the king and the knights who were with him, said, Amen. And the king’s colour changed; and the Cid repeated the oath to him a second time, and the king and the twelve knights * said Amen in like manner, and in like manner the countenance of the king changed again. And my Cid repeated the oath unto him a third time, and the king and the knights said amen; but the wrath of the king was exceeding great, and he said to the Cid, “Ruydiez, why dost thou thus press me, man? To-day thou swearest me, and to morrow thou wilt kiss my hand.” And from that day forward, there was no love towards my Cid, in the heart of the king.’

The new monarch had not long to wait for an opportunity of venting the ill humour thus conceived against the champion of the crown. The immediate cause of his banishment is not worth relating; but some circumstances attending his departure are so very interesting, that, notwithstanding the amplitude of our extracts already made, we cannot refrain from giving them in this place. As soon as his sentence had been pronounced,

‘The Cid sent for all his friends and his kinsmen and vassals, and told them how King Don Alonso had banished him from the land, and asked of them, who would follow him into banishment, and who

* These twelve knights answer in a remarkable manner to the ‘Compurgators’ of our old Saxon law. We do not find that Mr. Southey has observed this resemblance; but the reader will find in his notes, some good illustrations of the Spanish laws in this respect.

would remain at home. Then Alvar Fañez, who was his cousin-german, came forward and said, "Cid, we will all go with you through desert, and through peopled country, and never fail you. In your service we will spend our mules and horses, our wealth, and our garments, and ever while we live, be unto you loyal friends and vassals." And they all confirmed what Alvar Fañez had said, and the Cid thanked them for their love, and said there might come a time in which he should guerdon them.

And as he was about to depart, he looked back upon his own home, and when he saw his hall deserted, the household chests unfastened, the doors open, no cloaks hanging up, no seats in the porch, no hawks upon the perches, the tears came into his eyes, and he said, "My enemies have done this, God be praised for all things." And he turned toward the east, and knelt and said, "Holy Mary mother, and all Saints, pray to God for me, that he may give me strength to destroy all the pagans, and to win enough from them to quite my friends therewith, and all those who follow and help me." Then he called for Alvar Fañez, and said unto him, "Cousin, the poor have no part in the wrong which the king hath done us, see now that no wrong be done unto them along our road," and he called for his horse. And then an old woman was standing at her door, said, "go in a lucky minute, and make spoil of whatever you wish." And with this proverb he rode on, saying, "friends, by God's good pleasure, we shall return to Castile, with great honour and great gain." And as they went out from Bivar, they had a crow on their right hand, and when they came to Burgos, they had a crow on the left.

We pass over the following particulars of the Cid's banishment in order to come to the very affecting passage descriptive of his parting from Donna Ximena his wife, and his daughters, who were then at the monastery of St. Pedro de Cardeña, in the neighbourhood of the city of Burgos.

The cocks were crowing again, and the day began to break, when the good campeador reached St. Pedro's. The abbot D. Sisebuto was saying matins, and D. Ximena, and five of her ladies of good lineage were with him, praying to God and St. Peter, to help my Cid. And when he called at the gate, and they knew his voice, God, what a joyful man was the Abbot D. Sisebuto! Out into the court-yard they went, with torches and with tapers, and the Abbot gave thanks unto God, that he now beheld the face of my Cid. And the Cid told him all that had befallen him, and how he was a banished man; and he gave him fifty marks for himself, and one hundred for D. Ximena and her children. "Abbot," said he, "I leave two little girls behind me, whom I commend to your care. Take you care of them, and of my wife, and of her ladies: and when this money be gone, if it be not enough, supply them abundantly; for every mark which you expend upon them, I will

give the monastery four, and the Abbot promised to do this with a right good will. Then D. Ximena came up, and her daughters with her, each of them borne in arms, and she knelt down on both her knees before her husband, weeping bitterly; and she would have kissed his hand, and she said to him, 'lo, now you are banished from the land of mischief-making men, and here am I with your daughters, who are little ones, and of tender years, and we and you must be parted, even in your life-time, for the love of St. Mary, tell me now what we shall do.' And the Cid took the children in his arms, and held them to his heart and wept, for he dearly loved them. 'Please God and St. Mary,' said he, 'I shall yet live to give these my daughters in marriage with my own hands, and to do you service yet, my honoured wife, whom I have ever loved, even as my own soul.'

'A great feast did they make that day, in the monastery of the good Campeador, and the bells of St. Pedro rang merrily. Meantime tidings had gone through Castile, how my Cid was banished from the land, and great was the sorrow of the people. Some left their houses to follow him, others forsook their honourable offices which they held. And that day, a hundred and fifteen knights assembled at the bridge of Arlanzon, all in quest of my Cid; and there Martin Antolínez joined them, and they rode on together to St. Pedro's. And when he of Bivar knew what a goodly company was coming to join him, he rejoiced in his own strength, and rode out to meet them, and greeted them full courteously; and they kissed his hand, and he said to them, "I pray to God that I may one day requite ye well; because ye have forsaken your houses and your heritages for my sake, and I trust that I shall pay ye two fold." Six days of the term allotted were now past, and three only remained; if after that time, he should be found in the king's dominions, neither for gold nor for silver could he then escape. That day they feasted together, and when it was evening, the Cid distributed among them all that he had, giving to each man according to what he was; and he told them, that they must meet at mass after matins, and depart at that early hour. Before the cock crew, they were ready, and the Abbot said the mass of the Holy Trinity, and when it was done, they left the church and went to horse. And my Cid embraced D. Ximena and his daughters and blest them; and the parting between them was like the separating the nail from the quick flesh; and he wept and continued to look round after them. Then Alvar Fañez, came up to him and said, "where is your courage my Cid? In a good hour were you born of woman. Think of our road now: these sorrows will yet be turned into joy," (p. 103.)

We have found ourselves insensibly drawn in, by the very interesting nature of the work, to give a much more ample detail of its contents than we at first intended, yet, copious as we have been in our extracts, we have omitted several pas-

sages which we had marked with the pencil, as deserving of particular attention, and as we proceed, shall be compelled to abridge still more of the pleasure which we had wished to convey to our readers.

(To be continued).

ART. II.—*Philosophical Transactions for 1808. Part I.*

I. The Bakerian Lecture, on some new Phenomena of Chemical Changes produced by Electricity, particularly the Decomposition of the fixed Alkalies, and the Exhibition of the new Substances which constitute their Bases; and on the general Nature of Alkaline Bodies. By Humphrey Davy, Esq. Sec. R.S. M.R.I.A.—We have noticed in a former number of our journal, Mr. Davy's conjecture, that by the application of those high powers of electricity developed by the galvanic apparatus, a more intimate knowledge of the true elements of bodies might be acquired, than what is hitherto possessed. We have now to relate the brilliant success of this admirable experimentalist and acute reasoner in the prosecution of his labours, which have led him to the discovery of the bases of the fixed alkalies. After describing the powers of his apparatus, and an unsuccessful attempt to effect the wished for decomposition, he says—

‘The presence of water appearing thus to prevent any decomposition, I used potash in igneous fusion. By means of a stream of oxygen gas from a gazometer applied to the flame of a spirit lamp, which was thrown on a platina spoon containing potash, this alkali was kept for some minutes in a strong red heat, and in a state of perfect fluidity. The spoon was preserved in communication with the positive side of the battery of the power of 100 of 6 inches, highly charged, and the connexion from the negative side was made by a platina wire.

‘By this arrangement some brilliant phenomena were produced. The potash appeared a conductor in a high degree, and as long as the communication was preserved, a most intense light was exhibited at the negative wire, and a column of flame which seemed to be owing to the developement of combustible matter, arose from the point of contact.

‘When the order was changed, so that the platina spoon was made negative, a vivid and constant light appeared at the opposite point; there was no effect of inflammation round it; but æriform globules, which inflamed in the atmosphere rose through the potash.’

Again :

' Though potash perfectly dried by ignition, is a non-conductor, yet it is rendered a conductor by a very slight addition of moisture, which does not perceptibly destroy its aggregation, and in this state it readily fuses and decomposes by strong electrical powers.

' A small piece of pure potash which had been exposed for a few seconds to the atmosphere, so as to give conducting power to the surface, was placed upon an insulated disc of platina, connected with the negative side of the battery of the power of 250 of 6 and 4 in a state of intense activity; and a platina wire communicating with the positive side, was brought in contact with the upper surface of the alkali. The whole apparatus was in the open atmosphere.

' Under these circumstances a vivid action was soon observed to take place. The potash began to fuse at both its points of electrization; there was a violent effervescence at the upper surface; at the lower or negative surface, there was no liberation of elastic fluid, but small globules having a high metallic lustre, and being precisely similar in visible characters to quicksilver, appeared, some of which burnt with explosion and bright flame, as soon as they were formed; and others remained, and were merely tarnished and finally covered with a white film which formed on their surfaces.'

Such are the beautiful experiments which have effected the decomposition of potash. The globules are a peculiar inflammable principle, the basis of the alkali; the same substance was produced, when copper, silver, gold, plumbago, or even charcoal were employed for completing the circuit.

From soda Mr. Davy obtained also a similar inflammable basis. But its decomposition requires an electrical power of much higher intensity; the basis of potash remains fluid in the temperature of the atmosphere, at the time of its production, but the basis of soda, though fluid at the heat requisite to its production, becomes solid upon cooling, and appears to have the lustre of silver.

The gas which is emitted at the upper and positive surface, proved to be pure oxygen. Thus then was the analysis of the alkalis complete, the synthesis confirmed the truth of the analytic conclusions; the inflammable bases of the alkalies attract the oxygen of the atmosphere, and are thus converted into potash and soda respectively. If the energy of affinity be exalted by heat, they burn with a brilliant white flame, giving the same products. The weights of the alkalis produced exceed considerably those of the bases.

On the Properties and Nature of the Basis of Potash.

It is difficult to preserve and confine these bodies, as they act upon almost every body with which they come in contact. Recently distilled naphtha answers the best, in it they remain many days unchanged.

The base of potash at the freezing point of water is hard and brittle, and when broken has a beautiful crystalline texture, perfectly white, with a high metallic splendour. At 50° Fahrenheit it is soft and malleable. With the lustre of silver; at 60° and 70° it has an imperfect degree of fluidity; at 100° its fluidity is perfect, and the eye cannot distinguish it from mercury. In a temperature approaching a red heat, it is converted into vapour, and is found unaltered by distillation. It is a perfect conductor of electricity and heat; though in all these sensible properties it resembles the metals, it differs remarkably from all of them in specific gravity. It does not sink in double distilled naphtha; and Mr. Davy has calculated that its relative weight, compared with water, is as 6 to 10. This calculation (supposing it not far from the truth), makes it the lightest fluid body known.

It unites with oxygen in more proportions than one. If it be heated in a quantity of oxygen not sufficient to convert it wholly into potash, a solid is formed of a greyish colour, which is a mixture of potash, and its basis at a lower degree of oxygenation; this last substance is easily convertible into potash, by an additional quantity of oxygen. In oxymuriatic acid, the bases of potash inflames spontaneously, and forms muriate of potash. It decomposes water with great violence, hydrogen escapes, there is an explosion with a brilliant flame, and a solution of pure potash is the result. So great is the energy of its action upon water, that it discovers and decomposes the small quantities of water contained in alcohol and ether, even when they have been carefully purified. Its action upon the sulphuric and nitric acids is such as may be expected from its superior attraction to oxygen. It forms alloys with metals, and sulphurets and phosphorets with sulphur and phosphorus; it unites with mercury in several different proportions; one part added to 8 or 10 of mercury (in volume) forms a substance exactly like mercury in colour, but the parts of which seem to have less coherence; if a globule be brought in contact with a globule of mercury of twice its size, they unite with considerable heat; at the temperature of its combination, the compound is fluid, but when

cool it appears as a solid metal of the colour of silver. By adding more of the basis of potash, so as to be about $\frac{1}{10}$ th of the weight of the mercury, the amalgam increases in hardness and becomes brittle. Exposure to the air destroys these combinations, the basis by attracting oxygen becomes potash, which deliquesces; and the mercury is separated unaltered. Water likewise effects the same decomposition; gold, silver, or copper are also dissolved by this substance, and these alloys are likewise decomposed by water with the same circumstances as the amalgam of mercury. From the oils, both concrete and volatile, the basis of potash precipitates charcoal, some gas is liberated, and a soap is formed; camphor exhibits the same phenomena, except that no gas is liberated. These experiments furnish an easy and elegant proof of the existence of oxygen in oils. Metallic oxides, as of iron, lead, and tin, are received by it. In consequence of this property, it decomposes flint glass and green glass by a gentle heat: alkali being formed by the oxygen from the oxides, which dissolves the glass. But even the purest glass is altered at a red heat; the alkali of the glass, and the basis of potash uniting into a deep red brown substance, which is the raw substance at its lower degree of oxygenation.

On the Properties and Nature of the Basis of Soda.

All the experiments from which Mr. Davy obtained the results we have collected in the preceding paragraph, were repeated with the basis of soda, and they are enumerated in the lecture in a similar order. But the general properties are so analogous (as might be expected) to those of the basis of potash, that we think it needless to do more than mention its peculiarities. It is white, opaque, with the lustre and appearance of silver, exceedingly malleable, and much softer than any common substance; it may by pressure be spread into thin leaves; and the property of welding, which belongs to iron and platina at a white heat only, is possessed by this substance at common temperatures; its specific gravity was found by an ingenious process to be 95.3, water being 1. It loses its cohesion at 120° Fahrenheit, and fuses perfectly at about 180°. At what degree it is volatile has not been ascertained.

We do not think it necessary to relate at length the experiments which Mr. Davy has made to determine the proportion of oxygen to the basis, which enters into the composition of the fixed alkalies. The quantities operated upon were so minute, that though we doubt not that

every thing has been effected which could be done by the most happy manipulation, we can hardly put entire confidence in the results. To arrive at his conclusions Mr. Davy used both combustion in oxygen gas, and the decomposition of water; in the last case, measuring the hydrogen which is let loose, gives, by an easy calculation, the oxygen which is absorbed. The last method the author has found subject to the least uncertainty, from accidental variations, and it is probably most to be depended upon. Upon the whole Mr. Davy thinks himself authorized to conclude, that potash is composed of about 6 parts basis, and 1 of oxygen: and that soda consists of 7 parts basis, and 2 of oxygen.

Mr. Davy concludes this part of his lectures with the inquiry, whether these newly discovered substances should be termed metals. They agree, he observes, with metals in opacity, lustre, malleability, conducting power as to heat and electricity, and he adds, a little precipitately we think, in their qualities of chemical combination. We say precipitately, for surely it will not be said, that their combinations with acids, are similar to metallic salts, or even with oxygen are like metallic oxides. But if they must be arranged under some of the present genera of natural bodies, the metals are those which they most resemble, and Mr. Davy's names for them, potassium and sodium are perhaps the least objectionable that could be devised. We are inclined to suspect, that the discovery of the first step towards these bodies will be proving the compound nature of the common metals.

The bases of the fixed alkalies being detected, a suspicion would naturally arise that ammonia, which has been thought to be composed of hydrogen and nitrogen, might really be an oxide. A small quantity of oxygen might have escaped the observation of former chemists, who have analysed this alkali, passing off under the form of water. Several observations have convinced Mr. Davy that ammonia contains a small proportion of oxygen. The most conclusive experiment is the decomposition of ammonia by electricity, first performed by M. Berthollet. As there were some incongruities in the results, as recorded by Berthollet, and a want of coincidence between them and those of other experimenters, Mr. Davy has repeated the process with every precaution to avoid the circumstances which might have occasioned error.

Sixty measures of ammoniacal gas, each equal to a grain of water, were electrized, till no farther expansion could

be produced, the gas filled a space equal to that occupied by 108 grains of water. Platina wires were used to conduct the electricity. The 108 measures of gas carefully analyzed, were found to consist of 80 measures in volume of hydrogen, and 28 measures of nitrogen. Two experiments of Messrs. Allen and Pepys on the weight of ammoniacal gas, gave the following result: "In the first experiment 21 cubic inches of ammonia weighed 4.05 grains; in a second experiment the same quantity weighed 4.06 grains, barometer 30.65, thermometer 54° Fahrenheit." From these data the 60 cubic inches of ammonia weigh 11.2 grains. The 80 of hydrogen gas weigh 1.93 grains, the 28 of nitrogen 8.3. Sum, 10.2. There remains therefore one grain of ammoniacal gas more than the products of hydrogen and nitrogen, which is nearly $\frac{1}{11}$ th of the whole employed; and this loss Mr. Davy concludes, "can only be ascribed to the existence of oxygen in the alkali, part of which probably combined with the platina wires employed for electrization, and part with hydrogen."

This hypothesis will explain the phenomena of the production and decomposition of ammonia as well as that which is commonly received. Ammonia is formed in cases where these three elements are always present, and during the decomposition of bodies in which oxygen is loosely attached. When it is decomposed at the heat of ignition, the affinity of hydrogen for oxygen prevails over the complex attraction of the three elements, water is formed, and hydrogen and nitrogen are cooled. It would seem then that the principle of acidity in the French nomenclature might likewise be called the principle of alkalescence.

Mr. Davy has tried some experiments upon barytes and strontites, with a battery of very high power, which go far to prove that these earths have likewise combustible bases united to oxygen. There was a vivid action and a brilliant light at both points of communication, and an inflammation at the negative point, but he has not yet succeeded in collecting the substance which is produced.

Besides the direct importance of the discovery of these metals (if they should be so called) it cannot be doubted that they will prove most powerful agents in the analysis of other bodies. As an example of its power, we may mention that it oxidates in carbonic acid, decomposes it, and produces charcoal when heated in contact with

carbonate of lime. It likewise oxidates in muriatic acid, but Mr. Davy has not hitherto ascertained the result of this decomposition.

We believe we need not apologize to our readers for having been so copious in our account of this lecture. The facts contained in it are perhaps the most important of any which the industry of modern chemistry has brought to light; they open new views in all the sciences connected with analytical researches, and will assuredly confer immortality upon the indefatigable, acute, and modest philosopher, to whom we owe their developement.

II. On the Structure and Use of the Spleen. By Everard Home, Esq. F.R.S.

XI. Further Experiments on the Spleen. By the same.

Mr. Home's opinion of the use of the spleen is that its vessels probably have a power of absorbing liquid matter immediately from the cardiac portion of the stomach, and conveying it to the blood. By this function he conceives the liquid matter which is not necessary to digestion, is prevented from mixing with the digested food, which passes from the pylorus. The experiments by which he has attempted to establish this theory are convincing enough, if the experimenter has not been biassed by a pre-conceived opinion; for we must remark, that Mr. H. formed his theory first, and afterwards set about to prove it; this we do not think the very best road to the truth. Tincture or infusion of rhubarb was given to animals, (chiefly to asses); after a time the animal was killed, and by the aid of an alkaline test, it was discovered that the rhubarb was abundant in the spleen, and in the serum of blood drawn from the splenic vein, when it could not be detected elsewhere. It is also asserted, that after an animal has taken in liquid, the spleen is turgid, and it contracts as it becomes unloaded.

Mr. Home believes that he has discovered the spleen to be of a cellular structure.

When the spleen is turgid with fluid, the cells, he says, are visible to the naked eye, but when it is empty they cannot be observed. This account is in substance the same as Malpighi's, who has described it as consisting of small hollow glands. A cell and a small hollow gland are we think synonymous.

Doubtless, if these facts are confirmed, they are of considerable importance, and will throw light on a very obscure point of physiology, and we think that Mr. Home deserves much credit for having led the way in the investigation

What is the medium of communication between the spleen and stomach, is as yet unknown. But if the main fact be well established, we doubt not that the route will be detected by the industry of future anatomists.

III On the Composition of the compound Sulphuret from Huet, Boys, and an Account of its Crystals. By James Smithson, Esq. F.R.S.

IV. On Oxalic Acid. By Thomas Thomson, M.D. F.R.S Ed. Communicated by Charles Hatchett, Esq. F.R.S.

It is the object of this elaborate essay, not to give a complete history of the oxalic acid, but to state the result of a set of experiments undertaken with a view of ascertaining some particulars concerning it which are of importance.

1. *Water of Crystallization.*—Crystals of oxalic acid cautiously heated on a sand bath, fall into powder, and lose about one-third of their weight. But as the acid is itself volatile, the whole loss probably is not water. To determine the proportion of water, therefore, he formed an oxalate of lime containing a known quantity of crystallized acid (58.3) grains. The oxalate dried on a sand weighed 72 grains, which exposed to an intense heat left 27 grains of pure lime. The oxalate must have contained then 45 grains of real acid, which gives 18.3 grains of water. In 100 parts of acid, therefore there will be real acid 77. water 23.

2. *Alkaline and earthy oxalates.*—The most important of these compounds is the oxalate of lime, of which we have given the proportion of the elements. It was formed by precipitating muriate of lime by oxalic acid. It is necessary when the liquor ceases to precipitate, to saturate the muriatic acid, evolved with ammonia; thus more oxalate is obtained, and by adding fresh oxalic acid still more, by carefully alternating these processes all the lime may be precipitated. Bergmann by trusting to a single precipitation was deceived, and has given erroneous proportions; to avoid all chance of error, Dr. Thomson precipitated lime water with oxalic acid, and obtained exactly the same result, viz. in 100 parts of oxalate 62.5 acid, and 37.5 base.

The doctor proceeds to enumerate the properties of the other earthy and alkaline oxalates, and the proportions of their elements. We must content ourselves with giving his results which are contained in the following table.

	Acid.	Base.	Weight of Base.
Oxalate of Ammonia	100	34.12	134.12
— Magnesia	100	35.71	135.71
— Soda	100	57.14	157.14
— Lime	100	60.00	160.00
— Potash	100	122.86	222.86
— Strontian	100	151.51	251.51
— Barytes	100	142.86	242.86

To form these salts Dr. F. directly combined solutions of the acid with the salts and earths. But he formed another oxalate of strontian by mixing a known weight of oxalate of ammonia with a solution of muriate of strontian. In the salts formed 100 parts of acid saturated only 75.7 of base. There are then two oxalates of strontian; and it is remarkable that that in the table contains just double the proportion of base contained in the last.

3. *Decomposition of the Oxalates.*—As a part of the oxalic acid is sublimed by heat, a complete decomposition cannot be effected by exposing the acid alone to the action of fire. But when an alkaline or earthy oxalate is heated, the acid remains fixed till it undergoes a complete decomposition. The new substances are the same, whatever are the oxalates employed. The products are, *water, carbonic acid, carbonic oxide, carbureted hydrogen, and charcoal.* Our limits will not permit us to enter into the detail of processes by which Dr. Thompson had endeavoured to determine the exact proportion of these substances. We must content ourselves with noticing the conclusions. The statement is as follows;

‘When the different elements are collected under their proper heads, we obtain.

1. Oxygen in carbonic acid	- - -	42.86
— — inflammable air	- - -	11.96
— — water	- - -	9.87
		64.69
2. Carbon in carbonic acid	- - -	16.67
— — inflammable air	- - -	10.43
— — charcoal	- - -	4.68
		31.78
3. Hydrogen in inflammable air	- - -	1.89
— — water	- - -	1.64

'Hence oxalic acid is composed of oxygen 64.69, of carbon 31, 78, of hydrogen 3.53." Total 100.00.

4. *Composition of oxalic acid.* 'It has been ascertained,' says Dr. Thomson, 'by numerous and decisive experiments, that elementary bodies always enter into combinations in determinate proportions, which may be represented by numbers. For example, the numbers which correspond to the four elements, oxygen, azote, carbon and hydrogen, are the following, Oxygen, 6; Azote, 5; Carbon, 4.5; Hydrogen 1. Now in all compounds consisting of these ingredients, the proportion of the different constituents may be always represented by these numbers or by multiples of them.' 'From the knowledge of this curious law, it is difficult to avoid concluding that each of these elements consists of atoms of determinate weight, which combine according to certain fixed proportions, and that the numbers above given, represent the relative weights of these atoms respectively. Thus an atom of oxygen weighs 6, an atom of hydrogen, 1, &c. Water is composed of one atom of oxygen and one atom of hydrogen; carbonic acid of two atoms of oxygen and one of carbonic.'

This is the theory of Mr. Dalton, concerning which we expect more copious details in the second part of his new system of chemistry. It is a consequence of this law that the elements of bodies, as in the salts, the acids, and bases, combine particle with particle, or a certain determinate number of particles of the one with a particle of the other. Dr. T. has shown, in the case of the oxalic acid (the number of which is calculated to be 39.5), that if an integrant particle of this acid be supposed to be made up of 4 atoms of oxygen, 3 atoms of carbon, and 2 atoms of hydrogen, 110 parts of oxalic acid would in this case be composed of 61 parts of oxygen, 34 parts of carbon and 5 of hydrogen. These numbers approach so nearly to the result of the actual analysis that they give to the reasoning employed at least a very high degree of probability. As the numbers themselves are not as yet ascertained with rigid accuracy greater precision cannot be expected; but it is obvious that this theory promises to introduce a degree of mathematical precision, and to throw an unexpected light on the obscurest parts of chemistry.

5. *Composition of Sugar, and Formation of Oxalic Acid.*

'Sugar,' the doctor observes 'is probably a more compound body than oxalic acid, because nitric acid resolves it into a variety of more compounds; one of which is oxalic acid.

In the formation of the acid, by the action of nitric acid, 100 grains of sugar yield

	grains.
1. Oxalic acid crystals 58 grains, or real acid	45
2. Carbonic acid 100 cubic inches, equivalent to	46.5
Also: 1. Azotic gas 35 cubic inches, equivalent to	10.62
2. Nitrous gas 32 cubic inches, equivalent to	10.85

The carbon, in the two first quantities are respectively 14.40 and 13.02 grains, making a total of 27.42 grains in 100 of sugar. If the whole of the oxygen in the carbonic acid came from the nitric acid (which is most probable) then that in the oxalic was a part of the sugar which is (from the preceding analysis) 28.8, with which its carbon (27.5) and hydrogen (1.8) make a total of 58.1. But 100 grains of sugar have totally disappeared. It must be supposed then that the remainder of 41.9 grains have been converted into water, which are composed of oxygen 35.9 and hydrogen 6 grains. These quantities added to the preceding products give the following figures (in grains) for the composition of sugar, viz. oxygen 64.7, carbon 27.5, hydrogen 7.8. Lavoisier used a different method of computation, but obtained a result very nearly coinciding with the above. His numbers are, oxygen 64. carbon 28. hydrogen 8.

V. On super-acid and sub-acid Salts. By William Hyde Wollaston, M.D. Sec. R. S.—Previous to the publication of Mr. Dalton's theory, Dr. Wollaston had observed, he informs us, that in various instances of super-acid and sub-acid salts, the quantity of acid in the former was a simple multiple of the quantity in the latter. This is a particular instance of the general observation of Mr. Dalton 'that in all cases the simple elements of bodies, are disposed to unite atom to atom singly, or, if either is in excess, it exceeds by a ratio to be expressed by some simple multiple of the number of its atoms.'

Dr. Wollaston has illustrated this truth by some easy experiments, conducted with that peculiar precision, elegance and simplicity which so much distinguish whatever proceeds from him. He has shown that the carbonates of potash and soda contain just twice the quantity of carbonic acid that enters into the sub-carbonates. The super-sulphate of potash, and super-oxalate of potash contain just twice as much acid as the neutral sulphate and oxalate do. If the super-oxalate be decomposed by the nitric or muriatic acid,

these latter take half the alkali : consequently the salt obtained from such a solution by crystallization has four times as much acid as the neutral compound, or is a *quadroxalate of potash*. To prove this, expose thirty grains of this salt (previously purified by cristallization) to redness ; the alkali obtained from it will exactly neutralize the redundant acid contained in ten grains of the same salt. 'The quantity of unburned salt contains alkali for one part out of four of the acid present, and it requires the alkali of three equal quantities of the same salt to saturate the three remaining parts of acid.'

Thirty grains of oxalic acid were found to neutralize inforty-eight of carbonate (*qu. sub-carbonate?*) of potash. To this solution were added sixty grains more of oxalic acid. By crystallization two salts were obtained, the *binoxalate*, or common salt of sorrel, and the *quadroxalates*. No salt can be formed containing a quantity of acid intermediates between the double and quadruple quantity.

Dr. Wollaston concludes his paper with a short speculation on the geometrical position, which the particles of a body must occupy, in order to form a permanent union with another of a different species, to which it is attracted. But he admits that the hypothesis is altogether conjectural, and we fear, with him, that it is too much to hope that the geometrical arrangement of primary particles will ever be perfectly known.

VI. *On the Inconvertibility of Bark into Alburnum.* By Thomas Andrew Knight, Esq. F. R. S. In a Letter to Sir Joseph Banks, K. B. F. R. S.—We believe that few who are acquainted with the mode of nourishment and growth of animal bodies, and who are also sensible that in these processes there is an analogy preserved though all living and organised being, require to have it demonstrated that the bark of trees is not convertible into their wood. No physiologists now suppose that periosteum is converted into bone ; but we know that ossification is the effect of a secretion from appropriate vessels. But as eminent naturalists have believed in the transmutation of bark into alburnum, Mr. Knight, we think, has not done amiss to attempt experimentally to prove the converse.

He took branches of crab and an apple tree of equal sizes, and firmly applied the bark of the one to the stem of the other ; covered the parts with bandages, and excluded the air by a composition of wax and turpentine, and

a coating of clay. The transposed pieces of bark united to the stems to which they were applied ; and in the autumn it appeared evident that a layer of alburnum had been formed beneath the transposed pieces of bark which were then taken off.

The original sinuosities of one of the pieces of bark (that of the crab tree) were not discoverable ; but the uneven surface of the stem from which it had been taken, though covered with a smooth bark, remained unchanged. The newly generated alburnum, beneath the transposed bark, appeared perfectly similar to that of other parts of the stock, and the direction of the fibres, and vessels did not in any degree correspond with those of the transposed bark.

‘ Repeating this experiment,’ says Mr. Knight, ‘ I scraped off the external surface of the alburnum in several spaces, about three lines in diameter, and in these spaces no union took place between the transposed bark and the alburnum of the stock, nor was there any alburnum deposited in the abraded spaces ; but the newly generated cortical and alburnous layers took a circular and rather elliptical course round these spaces, and appeared to have been generated by a descending fluid, which had divided into two currents when it came into contact with the spaces from which the surface had been scraped off, and to have united again immediately beneath them.’

It is allowed, however, by Mr. Knight himself that these experiments are not decisive, since under the transposed bark, a new cortical substance is formed, and if there be any transmutation, of course it must be of this new substance, and not of the transposed bark. But the mode of production of the alburnum opposes the hypothesis ; the commencement of alburnous layers in the oak is distinguished by a circular row of very large tubes which are produced in spring, they pass through a soft gelatinous substance, much less tenacious than the bark itself. Nor is it ever observed that the bark is converted into this soft gelatinous substance. These tubes are generated within the interior substance of the bark itself, which is well defined, and during their formation, the vessels of the bark are distinctly visible, as different organs.

Among observations supposed to favour the hypothesis which Mr. Knight controverts, one of Duhamel’s deserves notice. When the bud of a peach tree, with a piece of bark attached to it is inserted in a plain stock, a

layer of wood perfectly similar to that of the peach-tree will be found in the succeeding winter, beneath the inserted bark. The fact is admitted, whilst it is justly remarked that it is impossible to conceive that a piece of bark can be converted into a layer of alburnum of twice its own thickness, without any perceptible diminution of its substance. The bud is a well organized plant. Mr. Knight observed when he destroyed the buds, in the succeeding winter, and left the bark to them uninjured, this species of alburnum was no longer produced.

‘The bark nevertheless continued to live, though perfectly inactive, till it became covered by the successive alburnous layers of the stock; and it was found many years after inclosed in the wood. It was, however still bark, though dry and lifeless, and did not appear to have made any progress towards conversion into wood.’

VII. Some Account of Cretinism. By Henry Reeve, M. D. of Norwich. Communicated by William Hyde Wollaston, M.D. Sec. R.S.—Cretins are the miserable idiots so frequently met with in Switzerland and other Alpine countries, in which the disease is endemial. It is often accompanied with goitres, (bronchocele) but this is not a constant attendant.

‘His head,’ Dr. R. remarks, ‘is deformed, his stature diminutive, his complexion sickly, his countenance vacant and destitute of meaning, his lips and eye-lids coarse and prominent, his skin wrinkled and pendulous, his muscles loose and flabby. The qualities of his mind correspond with the deranged state of his body which it inhabits; and cretinism prevails in all the intermediate degrees, from excessive stupidity to complete fatuity.’

Dr. Reeve adopts M. Saussure’s account of the causes of this disease, which he thinks sufficient to account for the phenomena.

‘The vallies,’ he says, ‘where cretinism is most frequent, are surrounded by very high mountains; they are sheltered from the currents of air, and exposed to the direct, and still more to the reflected rays of the sun. The effluvia from the marshes are very strong, and the atmosphere humid, close, and oppressed. All the cretins that I saw, were in adjoining houses, in the little village called La Batia, situated in a narrow corner of the valley, the houses being built under ledges of the rocks, and all of them very filthy, very close, very hot, and miserable habitations. In villages situated higher up the mountains, no cretins are to be seen, and the mother of one of the children told me of her own accord, without my asking the question, that

her child was quite a different being, when he went up the mountains, as she called it, for a few days.'

This is certainly a very strong fact, and perhaps as convincing a proof of the ill effects of a polluted atmosphere as can be adduced. Whether it be the sole cause we doubt, as we believe that much of the difficulty in the investigation of the remote causes of disease, has arisen from not considering them as complicated, and attributing too much to one. Dr. Reeve adjudges the water to be harmless; several facts, however, make us suspect the reverse, nor do we think it enough to say, that the water used is free from calcareous matter, and well tasted. Whatever be the causes of this disease, they very soon show their activity, they begin to operate soon after, perhaps even before birth.

Dissections show how much this malady affects every part of the system. Dr. Reeve has given two plates of the skull of a cretin of thirty years old, in which the suture is not closed, the second set of teeth are not out of their sockets, and none of the bones are distinctly and completely formed. He observes,

'There is no fact in the natural history of man, that affords an argument so direct and so impressive, in proof of the influence of physical causes on the mind, as cretinism. It shows, moreover, that the growth of every part is essentially connected with the conditions in which it is fit to exercise its peculiar functions; and it fares in this respect with the intellectual as with the bodily powers.'

In the justness of both of these remarks, we heartily coincide; and wish that the former, in particular, were much more deeply impressed on the minds of pathologists. Till it is so, we are persuaded that the condition of mankind will be stationary at least. It is well if it be not retrograde.

VIII. *On a new Property of the Tangents of the three Angles of a plane Triangle.* By Mr. William Garrard, Quarter-Master of Instruction at the Royal Naval Asylum at Greenwich. Communicated by the Astronomer Royal.

IX. *On a new Property of the Tangents of three Arches trisecting the circumference of a circle.* By Nevil Maskelyne, D.D. F. R. S. and Astronomer Royal.—The property is that the squares of the radius, multiplied into the sum of the three tangents of the three arches equal the products of the tangents.

To demonstrate this property, let $A B C$ be the three arches; t, u, w , the respective tangents, r the radius \odot the whole circumference. "Then $A+B+C=\odot$ and $C=\odot-\overline{A+B}$.

' By trigonometry, $t, \overline{A+B} = \frac{r^2 \times t+u}{r^2-tu}$, and the

$\text{tang. } C = \text{tang. } (\odot - A+B = -\text{tang. } \overline{A+B})$ (the tangent of any arch and of supplement to the whole circumference, being equal and contrary to one another, or the one negative of the other).

" Therefore $t, A+t, B+u, C$ or $t+u+w = t+u -$

$\frac{r^2 \times t+u}{r^2-tu} = tu \times - \frac{r^2 \times t+u}{r^2-tu}$; but t and u are the expressions

for the tangents of A and B respectively, and $-\frac{r^2 \times t+u}{r^2-tu}$

is the expression for the tangent of C or for w . Therefore

$r^2 \times t+u+w$ or the square of a radius multiplied into the sum of the three tangents of A, B , and $C = tuw$, or the product of the tangents." Q. E. D.

Mr. Garrard has, in the former of these papers, demonstrated the same property of the tangents of the three arches of a semi-circle; that is to say, of the three angles of a plane triangle; but the demonstration being partly geometrical, we must refer our mathematical readers to the original.

X. *An Account of the Application of the Gas, from Coal to Economical Purposes.* By Mr. William Murdock, communicated by the Right Hon. Sir Joseph Banks, Bart. K.B. F.R.S.—Mr. Murdock claims to be the first who has applied the gas from coal, to economical purposes. He first began to make experiments with this view, 16 or 17 years ago. In 1798, he constructed an apparatus for the manufactory of Messrs. Bolton and Watt, at the Soho foundry; and since 1802, the apparatus has been extended so as to give light to all the principal shops, where it is in regular use, to the exclusion of other artificial light. The observations contained in this account, were made at the cotton manufactory of Messrs. Philips and Lee, at Manchester, in the winter of 1807 and 8, where the light obtained by the combustion of gas, is used upon a very large scale.

The total quantity of light used during the hours of burning, has been ascertained, by a comparison of shadows, to be about equal to the light which 2500 mould candles, of six in the pound, would give. The gas is distilled in large iron retorts, from which it passes in iron pipes, into large reservoirs, or gazometers, where it is washed and pu-

rified, previous to its being conveyed through other pipes, called mains, to the mill. These branch off into a variety of ramifications, (forming a total length of several miles) gradually diminishing in size. The burners, where the gas is consumed, are connected with the mains, by short tubes, each of which is furnished with a cock, to regulate the admission of gas to each burner, and to shut it totally off when requisite. The burners are of two kinds: the one is upon the principle of the Argand lamp, the other is a small curved tube with a conical end, with three little perforations. The whole number employed, amounts to 271 Argands, and 633 curved tubes. The whole of the burners require an hourly supply of 1250 cubic feet of the gas produced from cannel coal. The superior quality and quantity of the gas produced from that material, having given it a decided preference in this situation over every other coal, notwithstanding its higher price. The following is the economical statement for one year:

Cost of 110 tons of cannel coal	-	-	£.125
Ditto of 40 tons of common ditto	-	-	20
			<hr/>
			145
Deduct the value of 70 tons of coak	-	-	93
The annual expenditure in coal, after deducting the value of the coak, and without allowing any thing for the tar, is therefore	-	-	52
And the interest of capital, and wear and tear of apparatus	-	-	550
making the total expence of the gas apparatus, about 600l. per annum.			

* That of candles, to give the same light, would be about 2000l. For each candle, consuming at the rate of 4-10ths of an ounce of tallow per hour, the 2500 candles, burning upon an average of the year, two hours per day, would, at one shilling per pound, the present price, amount to nearly the sum of money above-mentioned.

If the comparison were made upon an average of three hours per day, (which, in some factories, is a just average) the advantage of employing the gas light, would be still greater, for the interest of the capital, and wear and tear of the apparatus, would be nearly the same. But we should have been pleased to see not a theoretical saving, from a calculation of the light afforded, but an actual saving, from a comparison of the real expenditure of the proprietors in candles, before the adoption of the gas lights. These lights may afford a greater illumination than is absolutely neces-

sary. Candles too, being so highly taxed, have not a fair competition. However, after making every allowance, the propriety of adopting the new mode of illumination seems to deserve the consideration of the proprietors of large establishments of this nature.

ART. III.—*Memoirs of the Life and Writings of the Honourable Henry Home, of Kames, one of the Senators of the College of Justice, and one of the Lords Commissioners of the Justiciary, in England. Containing Sketches of the Progress of Literature and general Improvement in Scotland, during the greater Part of the eighteenth Century.* 2 Vols. 4to. Cadell.

THESE memoirs contain not only an account of the life and writings of lord Kames, but a great variety of matter relative to his numerous friends and acquaintance, with a copious store of disquisitions and reflections, by his intelligent biographer. Lord Woodhouselee has, therefore, in these two volumes, furnished us, in some measure, with a literary history of Scotland, during a large part of the eighteenth century. It will be impossible for us, in the narrow limits within which we are circumscribed, to give an exact analysis of all the diversified matter which is found in these ample volumes. We shall not therefore lose sight of lord Kames in the exuberant assemblage of persons and things with which we find him surrounded, but shall pay our particular attention to his lordship, without turning much or often aside, to look at his friends and acquaintance. We shall first state the sources from which lord Woodhouselee has derived his information, relative to the venerable subject of these memoirs.

The author tells us that he was for several years intimately acquainted with lord Kames, that he enjoyed a large share of his friendship and confidence, and had numerous opportunities of forming a true estimate of his character; but as lord Woodhouselee was more than fifty years younger than his friend, he could not have known him till the passions of youth had subsided in the calm of age, and his faculties had reached their meridian, if they were not already in the wane. But the defects of lord Woodhouselee's personal acquaintance with lord Kames, in the earlier period of his life, were, in some degree, supplied by an abundance of materials, with which he was assisted by the kindness

of Mr. Drummond Home, the only son of lord Kames, by John Ramsay, Esq. of Ochtertire, in the county of Perth, and by other sources of information.

The illustrious author of the *Elements of Criticism*, was born at Kames, in the county of Berwick, in the year 1696. His father, who resided on his estate, and acted as a justice of the peace, had not the prudence to confine his expenditure within his income; and his son, on entering the world, was obliged to trust for his future support, to his own abilities and exertions. At this period, classical learning was very little cultivated in Scotland. The turn which the reformation had taken in that country, had not contributed to instil any taste for the elegant literature of Greece or Rome; and the union, while it excited the commercial spirit, did not proportionally kindle the literary ardour of the people. Young Home received the principal part of his education under a private tutor, at his father's house, and, instead of being sent to the university, he was placed, in 1712, in the office of a writer to the signet, at Edinburgh. Mr. Home had at first determined to apply his industry to the practice of a *writer*, but he afterwards resolved to qualify himself for an *advocate* at the Scotch bar.

‘It was now,’ said lord Woodhouselee, ‘that he began to apply himself, with unwearied diligence, to repair the defects of his domestic education. He resumed the study of the Latin and Greek languages, to which he added French and Italian. Conscious that of all the liberal occupations, the profession of a barrister is that which requires, to the attainment of eminence, the greatest variety of knowledge, and the widest range of scientific acquirements, he applied himself to the study of mathematics, natural philosophy, logic, ethics, and metaphysics. These pursuits, which he followed at the same time with the study of the law, afforded, independently of their own value, a most agreeable variety of employment to his active mind.’

Mr. Home acquired a respectable stock of classical erudition, but he never possessed a large portion of what is called taste; nor had he exercised his mind in the habit of philological discrimination. His intellect was more occupied with maxims than with expressions; he was more fond of tracing facts to principles, than of investigating the etymologies of words. He exhibited an early propensity to generalize his ideas, and this fitted him in an eminent degree, to understand the abstractions of law, and to throw light on the most intricate questions of civil jurisprudence.

In the early part of his life, Mr. Home's fondness for rational disquisition, seems occasionally to have degenerated into the wantonness, or the vanity, of cavil, or of scepticism. He was, perhaps, ambitious of shewing how propositions, which were generally received, or which were supported by distinguished characters, might be opposed or overturned. Young men are desirous of attracting the notice of their superiors, and of displaying their strength, in a combat with those who already occupy the post of literary preeminence. Thus young Home teased Mr. Baxter, the author of '*an inquiry into the nature of the human soul*,' and of '*Matho*,' &c. with a number of fanciful objections and speculative subtilties. To the principle of Mr. Baxter, 'that motion, once communicated to matter, would always continue till a new cause occurred, which caused an alteration,' Mr. Home opposed the supposition that 'motion is not one single effect, but a continued succession of effects, each requiring a new cause, or a successive repetition of the cause to produce it.' Mr. Baxter, who at first endeavoured to convince his young friend, was at last so irritated by the repeated assaults of his sophistry on some of the most certain physical truths, that he was constrained to put an abrupt termination to their correspondence. 'I shall return you,' says Mr. Baxter, 'all your letters: mine, if not already destroyed, you may likewise return. We shall burn them, and our philosophical heats together.' In a letter, which Mr. Home wrote about this time, (1723) to Dr. Samuel Clarke, to whom he was an entire stranger, he impugned several of the arguments which that great man had employed in his '*discourse concerning the being and attributes of God*.' The reader of discernment, who will peruse this letter with attention, will, we think, find that it contains ample proof of flippancy and presumption; the eagerness and the self-sufficiency of a juvenile disputant, who delights in shewing his own prowess, without paying an adequate homage to the strength and dignity of his adversary. We shall make one or two extracts from this letter, which will sufficiently prove that Mr. Home did not, at this time, at all undervalue his own abilities, nor possess any very extraordinary stock of philosophical lore, nor of literary modesty.

'I shall begin,' says Mr. Home, addressing the venerable theologian, scholar, and philosopher, Dr. Clarke, 'with the demonstrations of your second propositions, *neither of which can I prevail upon myself to think accurate*; and both for the same reasons, for

you connect two ideas, which, in this proof, are necessarily distinct, viz. self-existence and necessity.'

Hardly any other proof would be requisite, that the metaphysical ideas of the author of the *Elements of Criticism* were not at this time very accurate nor profound. How indeed could he find fault with Dr. C. for connecting self-existence and necessity, when self-existence, which is not a contingent nor predetermined, can be no other than a necessary existence? Self-existence is existence uncaused, and what is this but necessary existence? Self-existence is existence which cannot but have been, and cannot cease to be; and what is this but necessary existence? 'The idea of *necessity*,' as Dr. Clarke cogently remarked in a brief but able reply, 'effectually excludes all *possibility* of being so much as conceived to be not necessary.'

'In prop. 7, in your demonstrations of the unity,' says Mr. Home, in the letter above-mentioned, 'you seem *not accurately enough* to distinguish hypothetical necessity from the absolute necessity, a priori,' &c. 'Though I see no necessity for more than one deity, does it from thence follow that there can be no more? here lies my difficulty, which I am vexed your arguments have not as yet brought me over.' 'You endeavour to reconcile liberty and pre-science. I confess *I never could get over this point*, and I have long ago drawn up some arguments on this head, &c.' 'In page 123, the proof that God is true, seems *not clear enough*,' &c. &c. These little specimens, when we consider the youth of Mr. Home, and the venerable character to whom he was writing, very clearly show that Mr. H. was wanting neither in assurance nor in egotism.

Mr. Home was called to the bar in January, 1723-4. At this time there were many persons of distinguished ability in the Scottish courts, of whom lord Woodhouselee interposes some biographical details. Mr. Home continued to pursue his studies in a state of comparative obscurity and neglect, till the year 1728, when he published his '*Remarkable Decisions of the Court of Session*.' This work procured him the patronage of the president of the court of Session, and a considerable share of professional reputation.

As a barrister, Mr. Home did not endeavour to arrest attention, nor to captivate applause by any graces of oratorical diction. The style of his speeches was elevated but very little above that of common conversation. His usual mode of pleading was to begin

' by a very short and distinct statement of the facts of the cause, and a plain enunciation of the question of law, thence arising. Having thus joined issue with his adversary, on what he conceived to be the fair merits of the case, he proceeded to develop the principle on which he apprehended the decision ought to rest, and endeavoured, with all the acuteness of which he was master, to shew its application to the question in discussion. He knew that if the principle were once conceded, and its application demonstrated, the arguments of his opponent needed no deliberate examination, for they fell of necessity to the ground.'

This mode of pleading, however, as lord W. well remarks, is not adapted to every cause; and though it was favourable to the display of logical precision, and metaphysical acuteness, afforded little room for the effusion of that eloquence which makes its way to the heart. Mr. Home was neither an eloquent nor a ready speaker, and hence he never excelled in an extemporaneous reply. He possessed more of the qualifications of an abstract thinker than a popular speaker; and hence his excellence, as a speaker, consisted chiefly in the talent which he possessed of elucidating the most abstruse and intricate doctrines of law.

In 1732, Mr. Home published 'Essays upon several subjects in law, viz. Jus tertii, beneficium cedendarum actionum, Vinco vincentem, and Prescription. Lord W. gives a succinct account of the train of reasoning which is pursued in these essays. In the 4th essay on the '*Doctrine of Prescription*,' Mr. Home enters into a very ingenious argument, to prove that prescription is not merely the creature of positive law, but has a foundation in the law of nature. He contends that, when any loss has been sustained, of which the intervening time has extinguished the result, or effaced the consciousness, the property no more belongs to the former possessor, than if he had relinquished the possession. This principle would go to the length of confounding all moral distinctions, and of making the recollection of the individual the criterion of right and wrong. Mr. Home infers that, not merely by conventional law, but '*by the law of nature*, a long continued possession is a good title for acquiring property.' The mode in which Mr. Home defended this position, is very ingenious, but very sophistical, and very subversive of the immutable nature of moral obligation. These essays, however, contributed very much to extend the legal reputation of Mr. Home, and from this period he was employed in most of the important causes which occurred in the court of session.

In chapter III. the biographer of lord Kames celebrates

his social propensities, his love of innocent gaiety, his instructive and sprightly conversation ; and gives an account of some of his early friends. Among these he mentions William Hamilton of Bangour, a gentleman of some poetical talent, who was constantly soliciting the sway of some favourite mistress, but whose attachment seems to have wanted a principle of permanence. Of this we have the following instance : A lady

‘ had complained to Mr. Home that she was teased with Hamilton’s dangling attention, which she was convinced had no serious aim, and hinted an earnest wish to get rid of him : you are his friend, said she ; tell him he exposes both himself and me to the ridicule of our acquaintance. No, madam, said Mr. Home, you shall accomplish his cure yourself ; and by the simplest method. Dance with him at to-night’s assembly, and shew him every mark of your kindness, as if you believed his passion sincere, and had resolved to favour his suit. Take my word for it you’ll hear no more of him. The lady adopted the counsel, and the success of the experiment was complete.’

Among the most intimate friends of Mr. Home at this period, lord Woodhouselee mentions Mr. Oswald of Dani-keir, and one of the Scottish members of parliament for a considerable number of years. Mr. Oswald appears to have been a man of considerable knowledge and sagacity, and some of his letters, which the author has published, contain much interesting matter. In a letter from Mr. Oswald to Mr. Home, dated London, 14th Dec. 1741, he thus discriminates the oratorical abilities of Murray, (afterwards lord Mansfield) and of the first Pitt, whose splendid name was afterwards buried under that of the earl of Chatham.

‘ This question,’ that of taking sixteen thousand Hanoverians into British pay, ‘ has been agitated in the different debates. On the first day Murray was introduced to support the court, which he did in a set speech, extremely methodical, with great perspicuity, and very fine colouring. He was replied to by Pitt, who in the most masterly manner, laying hold of the weakest parts of his speech, with the greatest strength of expression, and in the most manly style I ever witnessed, turned almost all his colours against him. Murray had laid a good deal of stress on exposing the inconsistency of advising one thing the one year, and the next abusing it, merely through a spirit of opposition ; Pitt showed how the object was varied ; but varied by the ministers, and then turned every argument Murray had employed against himself. The one spoke like a pleader, and could not divest himself of a certain appearance of having been employed by others. The other spoke like a gentleman, like a statesman, who felt what he said, and possessed the strongest desire of conveying that feeling to others for their own interest, and that of their country.

Murray gains your attention by the perspicuity of his arguments and the elegance of his diction. Pitt commands your attention and respect by the nobleness, the greatness of his sentiments, the strength and energy of his expressions, and the certainty you are in of his always rising to a greater elevation both of thought and style; for this talent he possesses beyond any speaker I ever heard, of never falling, from the beginning to the end of his speech, either in thought or in expression. And, as this session he has begun to speak like a man of business, as well as an orator, he will in all probability, or rather at present is allowed to make as great an appearance as ever man did in that house. Murray has not spoke since, on the other two debates where his rival carried all before him, being very unequally matched with Pelham, Young, and Winnington, &c.

Next follows a letter from David Hume, December 1797; Hume was then in London, and preparing to publish his *Treatise of Human Nature*. In this letter he mentions that he had inclosed for the inspection of Mr. Home some of his '*reasonings concerning miracles*.' These *reasonings* did not probably exert any comfortable influence on the mind of Mr. Home, which had been previously disturbed by certain scruples relative to some of the evidences of religion, which induced him to write to the celebrated Dr. Butler, and to request a personal interview with that great man which he thought would tend to allay sceptical inquietude. Dr. Butler refused this interview because he was diffident and reserved, unaccustomed to oral controversy, and afraid of injuring the cause of truth by his awkwardness in defending it. But in his letters, Dr. B. endeavoured to remove the difficulties which seemed to impede the faith of Mr. Home. We regret with Lord Woodhouselee that these letters have been unfortunately lost.

Mr. Hume had at this time obtained from his friend Home a letter of introduction to Dr. Butler, of whose metaphysical acuteness, the former as well as the latter entertained a very high opinion. But as Dr. Butler was soon after made Bishop of Bristol, the feeling of modesty or the sense of decorum in Mr. Hume, prevented him from waiting on the Doctor with the letter; but he sent him his *Treatise of Human Nature* as soon as it appeared; Mr. Hume was at this time in the 28th year of his age. The treatise which he had just published, had experienced an almost total neglect. It was read by few, and probably understood only by a few of those few; it excited no clamour, and at the time produced no reply. This must have been not a little mortifying to the vanity

of an author who expected that '*it would produce an almost total alteration in philosophy.*' But he still seems to console himself with a delusion which is often applied as a balm to the sore feeling of neglected authorship, that that performance which is unnoticed or despised in the present age will excite the respectful attention of posterity. 'I am young enough,' says Hume, 'to see what will become of the matter, but am apprehensive lest the chief reward I shall have for some time, will be the pleasure of studying on such important subjects, and the approbation of a few judges.' The essays however which Mr. Hume published soon after this met with a more favourable reception, and effaced the effect of his former disappointment; he says in a letter to Mr. Home, that Dr. Butler has every where recommended them.

In 1741 Mr. Home married 'Miss Agatha Drummond, a younger daughter of James Drummond, Esq. of Blair in the county of Perth.' This union is said to have been the result of long acquaintance, and of mutual esteem. Lord Woodhouselee gives the following pleasing account of Mrs. Home.

'In the management of her household, where it was the more becoming in her to attend to economy, that her husband's turn for hospitality, and her own sense of what was suitable to the rank they occupied in life, rendered it necessary to maintain a handsome liberal establishment, Mrs. Home's conduct was a model of propriety. Abridging every superfluous expence, indulging in none of the frivolous gratifications of vanity, but studious alone of uniting the real comforts of life with that modest measure of external show which the station of a gentleman demands, she kept an elegant but simple table, at which the guests of her husband met always with a cheerful welcome. In the earlier period of Mr. Home's married life, attention to economy was a necessary duty; and he found in his partner that excellent good sense and discretion, which felt it no sacrifice to conform their mode of living to the just bounds of their income. I have from Mr. Drummond Home the following anecdote, which as he justly observes, is illustrative of the character both of his father and mother. Mrs. Home who had a taste for every thing that is elegant, was passionately fond of old china, and soon after her marriage, had made such frequent purchases in that way, as to impress her husband with some little apprehensions of her extravagance. But how to cure her of this propensity was the question; after some consideration, he devised an ingenious expedient. He framed a will, bequeathing to his spouse the whole china that should be found in his possession at his death; and this deed he immediately put into her hands,

the success of the plot was complete, the lady was cured from that moment of her passion for old china. This little pious fraud Mr. Home was wont frequently to mention with some exultation, but it was not so much the effect as the ingenuity of the stratagem, that touched him. For as it commonly happens that we value ourselves most on those talents we least possess, it was amusing to see a person of his artless character pique himself on his *finesse*; though, in fact, nothing was more foreign to his nature.

Lord Woodhouselee gives the following account of Mr. Home's domestic habits:

'He had accustomed himself from his earliest years to a regular distribution of his time, and in the hours dedicated to serious occupation, it was no light matter that ever made him depart from his ordinary arrangements. The day was devoted chiefly to professional duties; he had always been in the habit of rising early, in summer between five and six o'clock; in winter, generally two hours before day-break. This time was spent in preparation for the ordinary business of the court, in reading his briefs, or in dictating to an amanuensis; the forenoon was passed in the court of session, which at that time commonly rose after mid-day, thus allowing an hour or two before dinner for a walk with a friend. In town, he rarely either gave or accepted of invitations to dinner, as the afternoon was required for business and study. If the labours of the day were early accomplished, and time was left for a party at cards before supper, he joined the ladies in the drawing-room, and partook with great satisfaction in a game of whist, which he played well, though not always with perfect forbearance, if matched with an unskilful partner; yet even these little sallies of temper were amusing, and seasoned with so much humour, that they rather pleased than offended the person who was their object. At other times, he was not unfrequently seen of an evening at the theatre, the concert or assembly-room; and possessing to a wonderful degree the power of discharging his mind of every thing that was not in consonance with his present occupations, he partook with the keenest relish in the amusements of the gay circle which surrounded him; it was delightful to see the man of business and the philosopher, mingling not only with complacency but with ease, in the light and trivial conversation of the beau-monde, and rivalling in animation and vivacity the sprightliest of the votaries of fashion, whose professed object is pleasure, and the enjoyment of the passing hour.'

In the country Mr. Home employed the intervals of a studious life in agricultural pursuits, and in superintending the improvements of his estate. He was among the first of the Scottish gentry, who endeavoured to

bring the English mode of husbandry into general use. This constitutes no small part of his praise.

'One day,' says lord Woodhouselee, 'a country gentleman of his neighbourhood coming to dine with him at Kames, found him in the fields hard at work in assisting his men to clear the stones from a new inclosure. It was after his promotion to the rank of judge; his neighbour attended him for some time with labouring steps, and much inward impatience till summoned by the bell for dinner. Well, my lord, said he, you have truly wrought for your meal; and pray let me ask you, how much do you think you will gain by that hard labour at the end of the year? Why really, my good Sir, replied the other, I never did calculate the value of my labour; but one thing I will venture to assert, that no man who is capable of asking that question will ever deserve the name of a farmer.'

It was chiefly in the vacation that Mr. Home employed himself in the composition of those works which will long preserve the lustre of his name as a lawyer, a moralist, and a critic. In 1741 he published in two volumes folio, 'The Decisions of the Court of Session, from its Institution to the present Time, abridged and digested under proper Heads in the form of a Dictionary:' this was a work of laborious research, and of considerable utility to the students and practitioners of the Scottish law.

Though the principles of Mr. Home's family were Jacobitish, yet his own reflective mind soon convinced him that all government, which deserves the name of legitimate, must be founded on the free consent of the people. In the rebellion of 1745 and 1746 he employed the interval in the composition of some '*essays upon several subjects of British antiquities*,' which were published in 1747.

In 1745, Mr. Home renewed his correspondence with David Hume, which had experienced a temporary interruption. An attempt was, at this time, made by the friends of the latter, to obtain for him the professorship of moral philosophy, in the university of Edinburgh; but this was frustrated by the apprehension which was entertained of his sceptical opinions. Mr. H. bore this, as well as other disappointments, with surprising equanimity. In a letter to Mr. Home, on another occasion, he says: 'frequent disappointments have taught me that nothing need be despaired of, as well as that nothing can be depended on.'

Notwithstanding the density of Mr. Home's professional engagements, when now at the head of the Scottish bar,

he still found leisure to 'pursue his metaphysical speculations.' In 1751, he published '*essays on the principles of morality and natural religion.*' In this work he seems to have designed to counteract the pernicious influence of his friend Hume's *Philosophical Essays*. He endeavours to prove that the laws to which the moral constitution of man is (or ought to be) subservient, are as regular and undeviating in their operations, as those laws by which the natural world is controuled. Though this work was intended to combat the sceptical philosophy, yet, such is the perverseness of bigotry, that it exposed the writer to the charge of scepticism and impiety. An attempt was made to get him censured by the general assembly of the kirk, and a complaint was lodged against the book, before the presbytery of Edinburgh. Those essays which were thus marked out as the objects of proscription, contain many ingenious observations; but the train of reasoning is usually carried too far into the region of metaphysical refinement, or is lost in the clouds of chilling and comfortless speculation. Mr. Home has expatiated at length on the dark and bewildering doctrine of liberty and necessity, but he has neither rendered it less intricate, nor less obscure than it was before.—This seems one of those subjects on which reason can throw no clear nor cheering light. There is no individual, whatever may be his speculative tenets, who is not *self-conscious* that he possesses a *liberty of choice* in his moral conduct; and hence it follows that he is accountable for his actions. But to endeavour to reason any man out of this idea, or to induce him to believe that the supposition is delusive, appears to us, if not in the design, yet in the effect, to weaken the hold of virtue on the conscience, and to relax the strongest ties of moral obligation. We have never been friendly to those notions of *philosophical necessity*, which are very generally embraced by the English unitarians, and which appear to us to be not less absurd, nor less pernicious, than the *fate* of the stoics, or the *election* and *reprobation* of the methodists. If every individual possess the self-feeling of *liberty of choice* in his moral conduct, that feeling must be a part of the natural constitution of man. It must be accordingly the actual impress of the Deity, and it seems as absurd in metaphysicians and religionists to deny the *truth* of this feeling, as it would be to argue against the existence of the sun in the firmament.

In 1752, Mr. Home was appointed one of the judges of the court of session, when he took his seat on the bench, by the title of lord Kames. Lord Woodhouselee tells us

that his metaphysical opinions did not blend their refinement nor their subtlety with his judicial decisions. He confined himself

* to a simple exposition of the principles where the case turned on a point of law, or the sum of the proof, where it depended on the weighing of evidence.'

- In questions which involved no ambiguity of statement, nor perplexity of detail, he thought that

* promptitude of decision was essential to justice, and that where the facts are substantiated, and the law is clear, it is the duty of the judge simply to pronounce his decree,'

without any superfluity of reasoning, or fluctuating inconstancy of imbecile hesitation.

Lord Kames was very active in encouraging the literary spirit which begun about this time to be very prevalent in Scotland. Many men of talents were encouraged by his patronage. It was by his persuasion that Adam Smith, soon after his return from Oxford, when he relinquished his original design of entering into the church, was induced to deliver a course of lectures on rhetoric, and the *belles lettres*. The friendship between lord Kames and this great political economist began early, and was preserved inviolate through life. Their mutual regard was not abated by their speculative differences. When Adam Smith published his '*Theory of Moral Sentiments*,' lord Kames attacked the principle of sympathy, from which his friend had endeavoured to derive the sense and the cogency of moral obligation. This moral structure of Mr. Smith is composed of rich and well-assorted materials; but it is certainly founded on a base too narrow for the costly edifice which it is designed to support. Philosophers are, in general, too fond of simplifying the complicated varieties of nature; or, as Mr. Hume well remarked, they are apt to imagine that nature is as much bounded in her works as in their speculations.

Dr. Blair owed the professorship of rhetoric principally to the patronage of lord Kames, to whom the public are much indebted for the publication both of his lectures and his sermons. Mr. Millar, the celebrated professor of law, at Glasgow, resided for some time in the family of lord Kames, where he superintended the education of his son.

' In 1757, lord Kames published, in one volume 8vo. the statute law of Scotland, abridged, with historical notes.' In this useful work he exhibits an accurate and methodical

summary of the statute law of Scotland, as it is found in the printed acts, from the earliest period to that of the union with England. Lord Kames was of opinion that the law of Scotland might be materially improved by a nearer assimilation to that of this country. In order to promote this important purpose, he had drawn up some historical tracts on particular branches of the Scottish law, which he sent in MSS. to lord Hardwick, then lord chancellor of England. Lord Hardwick highly approved the design; he thought the incorporation of the two countries in one political society incomplete without an uniformity of laws. Yet, from the time of the union, to that of lord Hardwick, and from that of lord Hardwick to the present period, no attempt of this kind was seriously made, till the late administration came into power. Among other innovations which lord Hardwick would have introduced into the Scottish law, he mentions in his letter to lord Kames, that of the abolition of the strict *tailzies*. These *tailzies*, said lord Hardwick, 'not only differ from the genius of the English law, which abhors perpetuities, but are manifestly prejudicial to the national interests of Scotland, which is now rising in trade, and will, I hope, greatly increase in it. The taking so much of the lands, *extra commercium*, is inconsistent with a commercial country.'

In 1759, lord Kames published his *Historical Law Tracts*, in one volume, 8vo. 'Those tracts,' says lord Woodhouselee, are deservedly high in the public esteem. They are among the few works which unite law with philosophy, and the study of human nature. And they have accordingly received the praise, not only of judicial authors, but of the writers on politics and morals, both of our own and foreign countries. In 1760, lord Kames published another work, under the title of '*Principles of Equity*,' in prosecution of the wise design which he had formed, of bringing the jurisprudence of the two states into close approximation. On the principal subject of this work, lord Kames received a very excellent letter from the earl of Hardwick, which his biographer has published. Did our limits permit, we should have great pleasure in extracting it for the perusal of the reader.

The next literary performance of lord Kames, was an *Introduction to the Art of Thinking*, which contains a series of moral and incidental maxims, illustrated by appropriate examples, from history and romance. His object, in this work, was by an easy and simple method to instruct children in the faculty of abstraction, to teach them how to form

general conclusions from a series of simple facts." The design was very ingenious, and it is executed with ability. We are, however, convinced that the minds of children may be rendered weak and sterile, by being incited to practise the art of generalization, before the mind is filled with a copious stock of ideas, and a variety of information is obtained. Dr. Franklin, who made a visit to Scotland in the autumn of 1759, and spent some time with lord Kames, at his country seat, passed a high commendation on this little work. He says that he 'never saw more solid useful matter contained in so small a compass.' Lord Woodhouselee next subjoins some letters from Dr. Franklin to lord Kames, in one of which, dated Jan. 3d, 1760, the Doctor says that '*the foundations of the future grandeur and stability of the British empire, lie in America.*' No man, however keen and prospective his sight, had any idea of the complete separation which has since taken place between Great Britain and her transatlantic colonies.

In 1762, lord Kames published his great work, entitled '*the Elements of Criticism*,' in three volumes, 8vo. In this work, which we agree with lord Woodhouselee in ranking among the first specimens of philosophical criticism in this country, the author endeavoured to shew how the great laws of criticism were founded in the constitution of man; how the pain or the pleasure which we derive from contemplating the beauty or deformity of external objects, or how the agreeable or disagreeable impressions, which are made on us by the different works of literature, or the fine arts, have their origin in certain fixed principles of our nature; and that hence a criterion of taste may be formed, which is not liable to variation.

'To the generality of mankind,' says lord Woodhouselee, 'a work of this nature, which presents a series of judicious precepts, or rules of criticism, of which the truth is put beyond dispute, by an appeal to the judgment of all who are able to try them by that standard, and which are illustrated by a vast variety of beautiful and striking examples, taken from the works of art, is productive of high pleasure, and of real improvement of the sensitive faculties, which, even, when naturally acute, are wonderfully sharpened and refined by exercise.'

To those who attentively peruse *the Elements of Criticism*, it must occur that the author often treats the subject of discussion in a manner which exhibits the lawyer or metaphysician rather than the man of genuine sensibility. He displays too much fondness for the rigid formalities of pre-

cept, in some instances, and for the airy niceties of speculation in others. But the productions of the fine arts can at times neither be estimated by technical rules, nor appreciated by any subtleties of abstract disquisition. The criterion by which their excellence can be determined, is to be found only in the manner in which they excite, or by which they harmonize with certain invisible sensations of the breast, of which it is hardly possible to give a verbal analysis. Thus beauty or deformity, in the productions of the fine arts, not being always susceptible of an approximation to strict rules, must often be left to the test of individual sensibility. It must be rather a matter of feeling than of judgment. Even taste itself, instead of being exalted, may be diminished; instead of being refined, may be vitiated by mechanical rules, or by the cold and dull formulæ of metaphysical abstraction.

Lord Woodhouselee concludes his sensible and ingenious observations on the *Elements of Criticism*, with some remarks on a question which has been often agitated, whether

‘ the author of the *Elements of Criticism* was really possessed of a great portion of native sensibility, and warmly awake to the emotions excited by the productions of the fine arts, or whether his taste was not rather the result of study and attention to those very rules and canons of criticism, which he had framed from a careful examination of those great productions of the fine arts, of which the excellence is universally acknowledged. A presumption, it must be owned, arises from the very nature of his work, which displays a continued exercise of the reasoning powers, and the most minute and patient attention to the operations of the mind, that the man, thus eminently qualified for the investigation of the laws which regulate our emotions, was not himself subject to those emotions in a very acute degree, of which a too lively feeling impedes for the time all capacity of speculating on their causes. A strong native sense of the sublime and beautiful, is constantly attended with a degree of rapture and enthusiasm, which gives its tincture to all the thoughts and expressions of the man who possesses it, and prompts to impassioned eloquence, whenever its objects are the matter of his discourse or writings. Now the reader of the *Elements of Criticism*, cannot fail to remark that this criterion of feeling is wanting in that most ingenious work. It may, no doubt, be plausibly argued, that, as the author’s undertaking demanded a spirit of cool and sober thought, and an exercise of the judgment, purged, if possible, from all alloy of passion or enthusiasm, he made it a law to himself to avoid all rapturous expressions, and even to suppress the emotions that prompt them: but besides that, it may reasonably be questioned whether such violence to the feelings were truly necessary, and, on the contrary, were not in many places

rather felt as a palpable defect than an excellence, I am inclined to believe that such a rigorous discipline of the feelings, supposing them to have much native strength, is utterly impracticable. They must at times have manifested themselves, in spite of every effort to repress them, *Naturam expellat furca licet, usque recurret*. But when to these presumptions, is added the positive proof arising from erroneous judgment in matters of taste, which we sometimes find in the Elements of Criticism; as for example, the unqualified censure bestowed on the Gothic architecture, as possessing no degree of excellence whatever, but as something utterly barbarous and grotesque; and the equally unqualified panegyric of the Mourning Bride of Congreve, as the most perfect specimen of English drama, without any reproof of its unnatural sentiments and bombast; this evidence seems to be decisive of the question, and to leave no room for doubt, that the general correctness of the author's taste was more the result of study and attention, than of any extraordinary sensibility in the structure of his mind to the emotions excited by the productions of the fine arts.

In our next number we shall conclude our analysis of, and our observations on, this able and interesting performance.

ART. IV.—*A Picture of Valencia, taken on the Spot; comprehending a Description of that Province, its Inhabitants, Manners and Customs, Productions, Commerce, Manufactures, &c. with an Appendix, containing a Geographical and Statistical Survey of Valencia, and of the Balearic and Pithyusian Islands, together with Remarks on the Moors in Spain. Translated from the German of Christian Augustus Fischer, by Frederick Schobert. 8vo. Colburn. 1808.*

CHRISTIAN Augustus Fischer, whose Picture of Madrid we lately noticed, is a very lively and entertaining traveller. He describes what is presented to his view with a vivacity and force, which fix the attention, and render the reader in some measure, a spectator of the scene. His diction is sometimes rather too florid, his colouring is too warm, but he seldom fails to interest and amuse.

The province of Valencia, one of the most delightful in Spain, is said to comprehend 838 square leagues, and to contain 992,150 inhabitants. The surface is in general so mountainous, that the champaign part is not computed at much more than one fourth of the whole. The most level and fertile portion is the narrow tract which runs along the coast, about thirty leagues in length, and one and a half

in breadth.' To this enchanting slip of country, M. Fischer has confined his *Picture of Valencia*.

The following is the glowing description which the author gives of the first aspect of the country.

'No sooner have you ascended the last of the mountains, that form the limits of Castile than the road conducts by insensible degrees into a delicious plain. The air becomes milder, the country more romantic, and a landscape resembling Eden itself, irradiated by an enchanting sun, expands to the eye of the astonished traveller.

'How magnificent, how delicious, how ravishing is this valley, intersected by numberless murmuring streams, and covered with thousands of neat habitations! What a luxuriant vegetation! What charming variety! The flowers of spring, and the fruits of autumn are every where intermingled. All the beauties, all the productions of the south are collected in one spot! 'Tis a prodigious garden, decked with the splendors of ethereal fertility.

'But these superb fields, these rich meadows, surrounded with orange and lemon trees, cedras, pomegranate, fig, and almond-trees; these smiling groves of olives, algarrobos, and palms; these romantic hills, covered with the ruins of ancient Moorish grandeur; these different movements of industry and rural activity, and the vast Mediterranean crowning with its azure billows, and glistening sails, the immeasurable expanse of the horizon—who but a Claude Lorrain could give a just idea of a scene so grand, and so magnificent!

'Evening arrives, and the sun with milder rays gently descends behind the distant mountains. A magic roseate light seems to tremble over the tranquil landscape, and the sea and the mountains glow with gold and crimson. The pure atmosphere is impregnated with the perfumes of orange-flowers; the groves of acacia resound with the notes of the nightingale, and every feeling is absorbed by the sentiment of repose, of love, and of tranquil felicity.'

The valley of Valencia, which is surrounded by mountains, except on the south east, where it is open to the sea, is sheltered from all inclement winds, and enjoys a climate exquisitely serene and mild. In summer the thermometer stands between 70 and 75, and in winter between 48 and 60 degrees. Continual sea breezes moderate the heat. The climate is represented as highly favourable to health, and chronic diseases are said to be unknown.

'Here all nature,' says the author, 'displays the animating influence of a southern sun; here every thing breathes mirth and joy; here all the months, all the days of the year, are devoted to an existence the most active and replete with enjoyments.

'Happy climate of Valencia, where all ideas are more poetical, all pleasures more delicious, all the forms of life more beautiful; where the years of age are more cheerful, the days of suffering more

supportable, and where even the approach of death is divested of the greatest portion of its terrors!

'Happy the invalid whom fate permits to seek a refuge in this asylum! When the last moments of his life arrive, his end will here be more easy and less painful. Weaned from all the vain desires and passions of this tumultuous scene, he will await the most faithful friend of man with tranquil resignation, and fall asleep amidst flowers and fragrant blossoms, full of the hope of awaking in the celestial region of perpetual spring.'

The city of Valencia, rendered recently so interesting by the gallant resistance which it made against the attack of Moncey, is situated on the banks of the Guadalupe, and is nearly of a circular form. It is surrounded with walls and towers, according to the ancient plan. It is about half a league in circumference, exclusive of the suburbs; and is said to contain more than 105,000 inhabitants.

'The interior of Valencia still exhibits the exact appearance of an old Moorish city;—narrow, crooked, unpaved streets; small, low houses, but of great depth, with large courts and fine terraces:—in a word, the first view of this confused mass forcibly reminds the spectator of the ancient masters of Valencia.

'The streets which for these thirty years have been lighted by lamps, are, however, kept extremely clean; and the houses are distinguished by external neatness and internal convenience.

'This is particularly the case with respect to the new quarters built within the last thirty years, in various parts of the city. You there find many wide streets, with handsome, nay even magnificent edifices, which display a profusion of the finest marbles of Callosa, Naquera, Buixcarro, &c. I shall only mention as examples the streets of *San Vicente* and *de los Caballeros*, and the squares of *San Domingo del Carmen* and *de las Barcas*, but, it must be observed, with the necessary exceptions.

'With regard to the public buildings, the *Collegia del Patriarcha*, the cathedral, the church *de la Orden militar de Temple*, the *Aduana*, the house of the consulate, the academy of St. Charles, and the general hospital are most deserving of the notice of a stranger.

'But what gives Valencia a peculiar and inexpressible charm for the observer is the activity, the comparative opulence and gaiety which prevail among all classes of its inhabitants, and in every part of the city. Here you meet with no beggars, no loungers, no artisans in want of employment. Which way soever you look, you perceive nothing but serene smiling countenances, industrious and happy mortals.

'What with the noise of thousands of handicraftsmen, who all work in the open air; the rattling of silk-looms, accompanied with the songs of the weavers; the voices of numberless females crying organ, fruits and water; intermingled with the sound of the organs,

triangles, and tambourines of a multitude of wandering Murcians—you see, you hear nothing but life, joy, and pleasure expressed in a thousand forms and in a thousand tones. And how perfectly the appearance of all the surrounding objects harmonizes with this expression ! From the tops of the houses, wave long stripes of coloured silks, and every shop is stocked with the richest stuffs.

‘ On the elevated terraces, the laurel, the orange and the lemon-tree, flourish in tranquil beauty, and the balconies display a variegated mixture of the most charming flowers. Here whole heaps of all the fruits of the south regale the smell with their fragrance, there the *Botellarias*, adorned with the garlands of palm and ivy invite the thirsty passenger.

‘ Around you a motley crowd of men and women pass with light step, and cheerful countenances through the cool busy streets; and many a significant look, many a secret squeeze of the hand, many a merry trick, remind you that you are among the gay, good-natured people of Valencia.’

The university, since its reformation in 1787, is said to be the first in Spain. We fear however that the quantum of science and learning will not be found in a direct ratio with the number of professors, who are said to amount to seventy-eight. Of these we are told, that eleven are *professors of divinity*, twelve of jurisprudence, and no less than eighteen of physic. The archiepiscopal palace has a library of fifty thousand volumes which contains every work in the Spanish language that has appeared since 1763.

The Valencians are said to be superior to their southern neighbours in the neatness and cleanliness of their houses. Some of their houses have elegant little gardens on their roofs, where you may sleep in the open air for eight or nine months in the year without inconvenience. The price of all the necessaries of life is represented as extremely low. Were it not for the present convulsed state of Spain, perhaps some of our readers might be induced by the following inviting bill of fare to emigrate to Valencia.

‘ A pound of excellent wheaten bread is sold for three *quartos* and a half, (about a penny, English money). The best beef is sold for seven *quartos* (two-pence) a pound, and the other kinds of meat in proportion. A fowl costs sixteen *quartos* (about fourpence half-penny), a pair of pigeons, from three to four *quartos*; and a dish of fish, for two or three persons, may be had for fourpence.

‘ Vegetables, fruit, and the like, are in general extremely cheap. For a penny you may buy as much garden stuff as will suffice three or four persons for a meal. A water-melon of the largest size costs three-pence, and a couple of pomegranates, not quite a penny. For a penny you may purchase two large bunches of grapes, and a whole

hatful of figs, for half that price. Oranges, lemons, almonds, strawberries, and other fruits, are sold equally cheap.

'The various articles of food in this country, are extremely easy of digestion; and the vegetables, in particular, have very little substance. Let a person eat ever so hearty, he has no occasion to apprehend the slightest inconvenience. The pure elastic air and the wine of Alicante, which is an excellent stomachic, may however probably contribute to produce this effect.

'There is scarcely any commodity but what may be had at a price equally reasonable. For three or four reals a day, you may have a room neatly furnished with an alcove and attendance. A silk cloak, which it is the fashion to wear here, costs from 28s. to 30s. and a fine cotton waistcoat, with breeches, and a silk scarf, from 14s. to 18s. A pair of silk stockings may be bought for 5s. 6d.; and fine linen is the only article of dress that can be called dear.

'With respect to other things necessary for housekeeping such as oil, wine, coffee, &c. they are all in general very cheap. For three halfpence, you have as much oil as you can use at a meal; and a bottle of excellent wine, costs less than fourpence. A pound of coffee, may be bought in time of peace for eight-pence, good sugar for nine or ten, and a pound of Caraccas chocolate for between fifteen and eighteen pence. The only articles, which are comparatively dear, are wood and coal; nevertheless the annual expence of a small family on that account does not exceed thirty-five or forty shillings.'

'The delicious temperature of the climate may be well discerned from this little circumstance that the watchmen whose duty it is to announce the weather, are denominated *serenos* from *sereno* (serene) which is the most constant characteristic of the atmosphere. The public hospital is a structure of prodigious extent, each patient has a separate alcove, and a particular hall or ward is set apart for each disease. Agreeable to an ancient grant, the archbishop daily supplies the hospital with a certain quantity of ice for lemonade.'

The cultivated lands are divided into *huestas* and *secanos*. The former, which are always situated in the plain, are watered by artificial means. These *huestas* present the most vigorous and luxuriant vegetation.

'Where are the meadows,' says the author, 'which may be mown like these every week during eight months of the year; where the mulberry trees three or four times annually renew their leaves; where the same soil produces corn, pulse, fruits, and vegetables in uninterrupted succession, and rewards the toil of the husbandman with crops that yield forty, fifty, nay even one hundred fold!'

Among the public walks the author celebrates that of the Mameda, which is almost every evening the rendezvous of all

the people of fashion in Valencia. He says that in every part 'there are benches, arbours, and green plots,

'From all sides are wafted the perfumes of the rose, the orange, and the narcissus; every thicket resounds with vocal and instrumental music; from all quarters. O delicious, O celestial evenings, when all the senses revel in delight, and the benign goddess sees none but happy mortals around her.'

Among the other curiosities of Valencia, M. Fischer mentions four companies of knights, under the name of *La Real Maestranza*, whose important object it was to defend the *immaculate conception* and to improve the *breed of horses*. This body of knights on some extraordinary occasions hold a superb tournament which the author describes.

The shoes called *alpargates*, are very simple, but ingenious contrivances, and appear to have been in use in the times of the Moors. These *alpargates* are made of hemp, or esparto with a platted sole,

'An inch thick, the bottom of which is besmeared with pitch. The quarters never exceed an inch and a half in height, and the upper leather is not more than three or four long.

'These *alpargates* are bound with ribbands, the ends of which serve to tie them. They cross each other upon the leg as high as the calf, and in full dress are adorned with a profusion of fringes, bows, &c.

'A queen is not so proud of the most costly part of her dress, as a Valencian country girl of her Sunday-*alpargates*, tied with red and blue ribbands.—For the rest, they are the most convenient and the cheapest shoes that can be devised, and are in consequence a very profitable article of trade in various parts of Valencia.'

Rice, which was formerly cultivated along the greater part of the coast of Valencia, is still grown in considerable quantities, and forms a profitable article of commerce. The author says that the cultivation of this grain is injurious to the population of the country. He ought rather to have said, that the marshy districts, which most invite the culture are unfavourable to health, and consequently to population. Barilla, which is employed in the manufacture of glass, forms a considerable branch of the export trade. Valencia also produces many of the inferior species of glass wort, from which the soda is made. Of this article 'about fourteen hundred tons, are yearly exported to England, France, and Holland.'

Epidemic disorders of the putrid kind, are very prevalent in some of the districts of Valencia, particularly in the rice districts on the banks of the *Riberas del Lucar*. This evil might be exterminated by draining the marshes and lagoons.

'The sugar-cane is still cultivated only at Gandia, and in the neighbouring village of Benirreda, and Benipeix, where it is planted for the sake of the fresh juice, or for the purpose of improving the land.'

The author describes the mode of culture, which we pass over, to make room for other information.

Valencia possesses many quarries of the finest marble, which is not inferior in beauty to that of Italy, and might be procured for half the price. The Valencians are said to adhere to their ancient mode, and obstinately to resist the new improvements in the preparation of silk, which is still the primary and most profitable product of the province. There is not a sufficient subdivision of labour in the manufacture; and there is a want of scientific machinery. Valencia is computed to produce annually on an average 1,500,000 pounds of silk. Hence the country is adorned with innumerable plantations of mulberry-trees, and silk-dressers, &c. &c. are every where seen. The high roads in the plain of Valencia are said to be excellent; but the cross roads, many of which are five or six feet lower than the neighbouring fields are impassable during the inundations of winter. Besides the salt works of the province, which are very lucrative, the author mentions the singular salt rock of Pinoso, three leagues to the south-east of Monovar.

'It is composed of solid masses of salt, as hard as stone, which in some places are white, in others red, and in others grey. It extends two leagues from east to west, and one from north to south, without any variation of its component parts, though it is full of deep furrows and clefts.

'Its summit is not less than two hundred feet high, and upon it have been erected three small towers for the watchmen stationed on the coast. Near these two towers rise six springs; two of them are fresh at their source, but they soon become impregnated with saline particles, which they deposit, in the form of crystals, upon the stones and plants which they meet with in their course.

'The salt of the Pinoso is extremely coarse; and amidst so great a superabundance of better, very little, or none at all of it is used. It is nevertheless a curious circumstance to see so prodigious a rock of solid salt, rising detached above the surface of the earth.

The *esparto*, which is a species of feather-grass is said to abound in all the uncultivated mountains and eminences of Valencia. This vegetable product is of singular utility and importance.

'Out of it are made forty-five different kinds of articles, such as cordage, mats, baskets, nets, &c. the demand for which has gradu-

ally extended over Europe. In the first class the cables are particularly celebrated for their cheapness, lightness, and durability.

‘ One of these cables, from twelve to fourteen inches thick, and ninety to one hundred fathoms in length, costs at the utmost thirty piastres, but generally lasts as long as two made of hemp, and always floats on the surface of the water. No other cables are used by the Spanish navy; and the French and English have always held cordage made of this substance in high estimation.’

The mountains of Valencia are principally composed of limestone intermixed with strata of shell fish.

‘ Many of these strata, are twelve or fourteen feet thick: and great numbers of the shells, which are invariably found in families retain their natural polish, and their original form.’

Among the numerous wines which are produced in the province of Valencia, the best are those of Alicanto and Benecarlo. The common wines are almost all consumed in the province or used in the distilleries; the brandies of Valencia are employed to adulterate the French brandies; and not a small quantity of this spirit is smuggled into England by the way of Guernsey. Six different species of the common almond-tree are found in Valencia. The author says that it is

‘ Very common to inclose fields, with almond-trees, which in February, when they are in bloom, afford a charming spectacle. Nothing can be more enchanting than to see, beneath the most beautiful sky, long rows of flourishing almond-trees, with their young brilliant foliage, and roseate blossoms.’

The author ascribes the badness of the common oils of Valencia to the injudicious management of the trees, to the want of care in sorting the fruit, to the promiscuous use of the sound and the decayed for the extraction of the oil. The practice of irrigation which is so prevalent in the plains of Valencia, and which renders water an invaluable commodity, gives rise to a singular glass of depredators, called *water-thieves*. Sometimes the poor industrious eludes, and sometimes he bribes the watch while he fills his buckets and calabashes with the precious fluid, or forms a secret communication with the principal canal, by means of cork-pipes through which the water ‘ runs merrily’ into the casks of the plunderer, which are placed in a lower situation. Sometimes the thief ventures to turn off one of the numerous secondary canals which his family are employed in conveying in casks, buckets, &c. to his stolen reservoir.

The *trovadores* or itinerant bards and musicians, though

found in the other provinces of the peninsula, are most numerous in Valencia.

'Go in the evening into any *venta* or *posada* you please in Valencia, and you are sure to find one of these *trovadores* with his harp or guitar. Here he sings a great number of popular songs, or pieces which he composes, extempore, according to the nature of the subject which is given him.'

'All these songs are composed in the Valencian dialect, which is very easily learned by those who understand any thing of the French or Italian.

'The talents of these improvisatori are most eminently displayed in *decimas* or little poetic pictures of ten lines. One of the auditors gives the trovador the last line, and he immediately composes the other nine, which must correspond with the other in subject, rhyme, and metre.

'Though these *decimas* often contain nothing but pleasing tautologies, yet they are always harmonious, and sometimes truly excellent in every respect.

'The trovadores are held by their countrymen, in all the consideration which their talents seem to deserve. They are generally employed to invite the guests to weddings, likewise as *memorialists* and in other capacities; they are distinguished by their convivial manners, and by their easy, careless, poetic life.'

One of the favourite exercises of the Valencians, says the author, is

'Slinging, in which the herdsmen, who keep their cattle and flocks in order by means of it, are particularly clever. For this purpose they use round, smooth pieces of marble, and often place the mark at the distance of three or four hundred ells. The slings are made of *esparto*, they are lined at the bottom with leaves of the *aloe*, and seem to bear a very close resemblance to those of the ancient Balearic islanders.'

Spain is well known to be peopled with saints; and in no part is this class of gentry more numerous than in Valencia; every disease has its appropriate saint; thus St. Lucia is invoked in diseases of the eyes, and St. Blase in those of the throat. St. Casilda vouchsafes her aid in hemorrhages, and St. Apollonia in the tooth-ache. The Valencian coachmen and carriers are very warm devotees to these saints. Each makes choice of his particular patron, or patroness, whose image he does not fail to carry about with him on his rout, to which he pays very assiduous adoration, while his journey is prosperous, but against which he vents his resentment without any moderation or complaisance, as soon as it is otherwise.

Murviedro, which is about four leagues from Valencia, and one from the sea, is built nearly on the site where Saguntum once stood. Here are many remains of the former grandeur both of the Romans and Greeks.

Jugglers, merry-andrews, rope-dancers, puppet-players, &c. are said to be produced in abundance in the northern parts of the province of Valencia; where, as the means of subsistence are not so easy to be procured, the inhabitants are, we suppose, obliged to live more by their wits. Of the jugglers, some in the eyes of the credulous natives eat fire, and devour serpents, transform painted frogs into living animals, and convert water into wine! The puppet-show men, and the directors of dancing dogs and monkies

‘ Sometimes represent regular ballets, at others ludicrous imitations of foreign dances, and both these exhibitions frequently have a moral or a political tendency.

‘ This was very commonly the case during the last war with France, and also at the introduction of any new country-dances. At the puppet-show the spectator was amused with the whole history of the revolution, the guillotine, the national assembly, &c. of course with the necessary improvements, while the dancing dogs and apes were caricaturing the new fashioned *petimetras* and *madamitas*, *muscadins* and *incroyables*.

‘ The former concluded with the air of the Marseillois, and the latter with the Carmagnole, which the directors of these exhibitions always accompanied with violent anti-gallican verses. It is not improbable that these representations may continue in vogue these twenty years, especially as the Valencians have never been very partial to the French.’

Of the orange-trees which abound in Valencia, those which are propagated from slips, grow much more rapidly and bear a more delicious fruit, than those which are produced from seed; but they do not attain to the same size nor to an equal age. The author describes the two methods of raising orange-trees, from seed, and from slips.

The imposts on the province of Valencia are divided into royal and manerial. The former are very inconsiderable, but the latter appear to be grievously oppressive. They are said to consist in the appropriation of a sixth, a fifth, a fourth, or even a third of the whole produce of the husbandmen. Besides this may be reckoned the numerous exactions on account of privilege, as of privileged presses, ovens, shops, &c. &c. The exercise of such rights must have a powerful tendency to make the nobility and landed proprietors objects of popular detes-

tation.—Have the central junta announced the abolition? The climate of Valencia is said to be highly favourable to longevity; and the author tells us, that in traversing the whole tract of coast, you will

‘Every where find people of seventy or eighty, whom at first sight, you would not take to be much more than fifty; you will every where hear of persons who have attained the patriarchal age of one hundred and twenty, nay even of one hundred and forty, and who are still brisk, hearty, and active.’

All this may be very true, but we cannot forget what M. Fischer had previously intimated about the noxious effluvia and dangerous epidemics of marshy tracts. M. Fischer is a man of fervid conceptions and glowing imagination; and such writers are too apt to draw general conclusions from particular instances; to found broad statements on narrow premises, and to make fancy supply the deficiencies of fact.

M. Fischer describes a specific for the bite of vipers which he says the inhabitants of the southern part of the province of Valencia, have used with success from a remote antiquity. It is composed of the

‘Sea-holly (*eryngium campestre*), viper’s bugloss (*echium vulgare*) mad-wort (*alyssum spinosum*), and cretan balm (*melissa cretica*), in the following manner:

‘The plants are taken when they are beginning to run to seed, and dried in the shade till all their humidity is evaporated. On this each is separately pounded, the powder is passed through a hair-sieve, mixed in equal parts, and put away in well-corked bottles. It is to be observed, that none of the roots must be employed, except those of the sea-holly, which possess very great strength.

‘With respect to the use of this remedy, it is indispensably necessary that it should be administered immediately after the infliction of the wound. The common dose for a man is one scruple, for a dog a drachm; and the vehicle used for both is wine or water. No particular diet need be observed, only the powder must be taken morning and evening for nine days successively.’

We are informed that Cavanilles tried this remedy against the bites of mad dogs with complete success according to the report of our traveller. M. Fischer concludes his description of Valencia with the following burst of rap-
ture and extravagance:

‘We have treated of the south, where nature appears in her fairest form, and dispenses her choicest blessings. That pure atmosphere, that enchanting temperature, that abundance of the most delicate and nutritious aliments—do not all these contribute to the highest gratification of sense, to the most rapid combina-

tion of the ideas, to the greatest intensity of the sentiments, to the most buoyant sense of the value of existence? Would any one live the genuine life of the poet, of the artist, of enjoyment, let him repair to these happy climes!

'I wake and a fairy land tinged with the ruddy glow of Aurora is expanded to my view. The pure atmosphere is impregnated with the perfumes of the orange, and the crowns of the majestic palm-trees tremble in the golden beams of the orb of day—Where am I?—Into what paradise has kind fate transported me?—O Valencia! Valencia! 'tis in thy flowery bosom that I have opened my eyes.'

Mr. Frederic Shoberl seems to have performed the task of a translator with considerable animation. We could have wished that he had altered one or two passages, which, however inoffensive they may sound to a German, are rather too indelicate for an English ear.

ART. V.—*A Practical Dictionary of Domestic Medicine; comprising the latest Discoveries, relative to the Causes, Treatment, and Prevention of Diseases; with a popular Description of Anatomy, Casualties, Chemistry, Cloathing, Dietetics, Pharmacy, Physiology, Surgery, Midwifery, Therapeutics, &c. &c.* By Richard Reece, M.D. Member of the Royal College of Surgeons, in London, corresponding Member of the Medical Society at Paris, Physician to the Physical Dispensary, Author of the Domestic Medical Guide, &c. &c. 8vo. 18s. Longman. 1808.

THAT all men are interested in the preservation of health, is one of those truisms which, though universally known, is too often individually despised. From the modes of life, which are prevalent in society, we should suppose that health was a very subordinate object of consideration; and that men were at least as busy in contriving means to destroy as to preserve it. In their diurnal habits, in their food, their dress, their pleasures, and their toils, we find a wide deviation from those rules which nature prescribes for the practice of man. By unnatural and irrational modes of living, we create diseases, which would otherwise never exist. For however long, complicated, and frightful may be the catalogue of morbid ills, with which poor humanity is afflicted, yet the majority of that black and direful list, are not so much the infliction of nature, as the product of man. Independent of casualties, which seem inseparable from a probationary world, there are few individuals who

might not enjoy a constant exemption from disease, by the careful observance of a few simple laws, which justice to ourselves as well as to others, seems to require us to obey. The BENEVOLENT BEING, who organized the fine frame of man, never constructed it to be the lazaret-house of such numerous ills as physicians describe, and philanthropists deplore. Rheumatism, gout, asthma, scrophula, and consumption, have their primary origin in the folly or viciousness of man, or in the neglect of certain laws, which may be known without difficulty, but which are not to be violated with impunity. Many of those diseases, which are at present most rife among mankind, are probably the consummation of morbid tendencies, or deviations from the laws of nature, which have been going on for several generations. These tendencies are perhaps unperceived and unknown during several links in the genealogical descent, till they become palpable to sense, and seem to concentrate the whole force of their progressive agency in some particular individual. A man may acquire, or he may inherit, gout, asthma, scrophula, consumption, &c.; but even in those diseases, which seem acquired, something may commonly be ascribed to inheritance. He who is continually drunk, may escape the gout himself, but he may lay up a stock for his descendants. The full effects, however, of his intemperance, may not be disclosed at once, but may keep secretly and gradually accumulating, till the malady demands the most active opposition. What is called scrophulous habit, is often the bequest of anterior generations; and it is a property which keeps accumulating by transmission. This is particularly seen in those royal or high families, in which marriage is seldom permitted to improve the breed. The same stock, or a stock thoroughly vitiated with similar habits, is continually conjoined, till a radically diseased breed is produced, which no art can cure. Most of the great families of Europe have a scrophulous diathesis, which has been regularly transmitted with successive aggravations of taint, for several generations. The contamination at last becomes so general, as to produce imbecility, ideocy, or frenzy, till the family ceases to exist. Kings and queens may transgress the ordinances of political life, but they cannot violate the laws of nature, with impunity.

If health depend on the conformity of individual conduct to the laws of nature, and if there be, in the present modes of life, a general deviation from those laws which has produced a diversified progeny of disease, mankind

cannot hope to recover the health which they might enjoy, and which the Creator designed as their portion in this world without retracing their steps from that labyrinth of errors, in which they are involved, to those simple modes of life, which are agreeable to the rules of health, to which the Deity has subjected the constitution of man. Most of the physical ills, which may be classed under the denomination of disease, originated in excess: this excess proceeds from the desire to accumulate more pleasurable sensation in the same instant, or to enjoy in succession, than the laws of nature permit. Nature has connected pleasure with eating and drinking, and the gratification of other appetites; but if we endeavour to carry this pleasure to a degree of intensity, beyond what is compatible with the design of nature in the organization of the human frame, we ultimately generate, instead of pleasure, the saddest varieties of pain. Man is really the author of most of his own ills: he does not, indeed, intentionally bring evil on himself, for this would be to suppose him malevolent towards himself, which is never the case; but he generates evil in the mistaken search of good. In the pursuit of present pleasure, he overlooks the more than probable contingency of future pain. He sacrifices greater and more durable, for present and fugitive enjoyments. He is not his own enemy so much as he mistakes the best and wisest way of being his own friend. Perhaps one half of the multifarious diseases to which humanity is subject, might be removed by greater abstemiousness and simplicity in the common diurnal modes of life.

We were almost involuntarily led into these reflections, by turning over a few letters of this dictionary, and observing the numberless variety of maladies which infest the human race, and which, were they not, in a great measure, the spontaneous production of man, would form an argument of no small weight against the benevolence of the Deity. No race of animals is subject to such a multiplicity of diseases, as the human. Animals, in the gratification of their appetites, are under the safe guidance of instinct; and they do not err: but man, though he possesses a superior faculty, is not the creature of any thing like mechanical constraint. He possesses freedom of choice, and though he may make a right choice, yet passion, ignorance, presumption, or inadvertence, often compel him to make a wrong. A medical dictionary, attentively read, and reflectively digested, would perhaps show better than any other book, the errors of the human understanding. The ma-

majority of diseases are the product of error, or of false and erroneous estimates of pleasure and of happiness, which lead to a pernicious excess of animal gratification; but the modes of cure which are proposed for these diseases, are seldom any thing more than the result of vague hypothesis, fanciful conjecture, superficial information, or scanty and defective experiment. Hence, what is called the healing art, is little better than a system of quackery, or a congeries of assertions, which are destitute of proof. But can we wonder at the uncertainties of medicine, or at the fallacious pretensions of medical men, when we recollect that, notwithstanding the numerous *nominal* remedies, which we possess for every malady; we have, in fact only two or three specifics or remedies, which will cure the same disease in all constitutions. Of these specifics, one seems to evince the desire in nature to compensate the severity with which she often punishes one of the predominant infirmities of man.

The present Medical Dictionary of Dr. Reece, from which we have too long digressed, is not composed so much for professional men, as for those who wish to attain a competent knowledge of medicine, for the ordinary necessities of themselves, of their families, or for the benevolent purpose of alleviating the sufferings of their fellow creatures. It is therefore most particularly designed for the instruction of the clergy, who, in imitation of their great Master, are anxious to comfort and invigorate the sick and weak bodies, as well as to purify and improve the prejudiced and vitiated minds of men. For this purpose of aiding the medical sagacity and skill of private, and particularly of clerical, benevolence, this work seems very judiciously adapted. It is a plain book, without any pretensions to superior medical illumination; but it is full of sober admonitions, and of sound knowledge. The description of diseases is not rendered scientifically intricate, nor tediously minute. The symptomatic appearances, or diagnostics of the disease, with the predisposing causes, are, in general, briefly, but perspicuously detailed; the newest, as well as the most approved modes of cure, are carefully narrated; and those are especially recommended, on which most reliance is to be placed. The articles on chemical, and other subjects, connected with medicine, are explained with brevity, but with sufficient distinctness. The observations on food, regimen, the preservation of health, and the prevention of disease, which are interspersed in different parts of the work, evince much discrimination and good sense. The directions of the author do not converge to extremes, and they may

be safely followed without any risk of injury in any case. The explanations are, as little as is possible, embarrassed with an obscure and technical phraseology. There is no ostentatious display of physical skill, or rather of that medical ignorance, which a learned and sonorous vocabulary of terms is so often employed to conceal. The writer communicates what he knows in a simple, familiar, and unaffected way; and though he does not profess to be very erudite nor profound, yet he evidently knows as much as is requisite for those cases, which are of most general occurrence. In cases of great perplexity or difficulty, where the symptoms are very mysterious or contradictory, and the malady is difficult to be ascertained, the medical philanthropist who makes this dictionary his principal guide, will, undoubtedly, do wise to have recourse to professional sagacity and experience. Dr. Reece is not a desperate adventurer in pharmacy; he is not a 'kill or cure' physician: he knows that nature is usually hurt by violent and abrupt transitions from one state of sensation to another; and he neither advocates the cause of sudden changes, nor of drastic drugs. His object in this work is to lay down such rules that the unprofessional practitioner in medicine, may be enabled to do some good, where good is to be done, without the danger of doing injury by herculean, but uncertain and speculative, remedies. We can therefore very safely recommend the purchase of this work to our clerical and other readers, who are anxious to alleviate the varied sufferings of their fellow-creatures, by the gratuitous and *unfeud* exertions of medical benevolence. The Medical Dictionary of Dr. Reece, is not only a plain and useful directory, but it has, at the same time, the great advantage of being more cheap, more commodious, and more portable, than any similar work with which we are acquainted, that details the modern practice of physic, and pretends to give any thing like a full and accurate representation of the varieties of disease, and the modes of cure.

As a specimen of this work, we shall quote two articles on two very common complaints—*catarrh* and *cough*.

'CATARRH consists in an increased secretion of mucus from the membrane lining the nostrils, fauces, and often the lungs, attended with slight fever, and cough. It generally begins with a sense of stoppage in the nose, a dull pain, and a sense of weight in the forehead and stiffness in the motion of the eyes, and soon after a distillation of a thin fluid from the nose, and often the eyes, somewhat acrid, which constitute the complaint termed *coryza*, and, when the symptoms run high and the disease very prevalent *influenza*.

CRIT. REV. Vol. 16, January, 1809.

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Cause of catarrh. This disease is evidently the effect of cold, which, by checking the natural perspiration of the skin, produces a flux of fluids to the membrane of the nose, and fauces and lungs. *Of the treatment of catarrh.* When the febrile symptoms are moderate, it is only necessary to avoid exposure of the body to the cold, and to abstain from animal food for some days; but when these symptoms run high, it will be proper to keep in bed, and to take frequently, some warm diluting drink, as barley water, gruel, or weak white wine whey, for the purpose of promoting perspiration. Two table spoonfuls of the following mixture may likewise be taken every three or four hours: take, of *Almond Emulsion, six ounces;*

Gum arabic powder, one drachm;

Ipecacuan powder, six grains;

Nitre powder, half a drachm;

Syrup of poppies, six drachms. Mix.

‘If the patient be affected with pains in the chest, and great difficulty of breathing, or disposed to consumption, the loss of blood from the arm, and the application of a blister to the side most affected, or over the breast bone should not be delayed. The diet should be low, and the beverage the almond emulsion, compound barley water, linseed or liquorice root tea.’

‘*Cough.* When cough occurs in a person of consumptive habit, or born of consumptive parents, or at the consumptive period of life, it requires more attention than the patient is generally willing to allow. A blister to the breast bone, the loss of blood from the arm, the occasional use of an aperient mixture and the cough mixture, low diet, and the use of flannel next the skin are all indispensably necessary to prevent organic disease of the lungs, or chronic inflammation of the membrane lining the wind-pipe and bronchial ramifications, and the consequent morbid secretion of mucus, that constitute pulmonary consumption; a very common termination of neglected coughs. For those chronic or habitual coughs to which many people are more or less subject every winter, attended with shortness of breath, wheezing, and an expectoration of viscid phlegm, without pains in the chest or fever, the following mixture will prove very beneficial, in the dose of two table spoonfuls about every four hours. Take, of the *emulsion of gum ammoniac, six ounces; tincture of squills, three drachms; spirit of hartshorn, two drachms; paregoric elixir, six drachms; purified honey, half an ounce.—Mix.* The squill lozenge is also a very excellent medicine. When the cough is attended with swellings of the legs, paucity of urine, and great difficulty of breathing or lying down, three or four grains of oxy-phosphate of steel, made in a pill with a little honey, should also be taken twice a day; but as these are unfavourable indications, the advice of an experienced practitioner should be resorted to. For the cough of children from two months or upwards, a gentle emetic of ipecacuan powder, administered every twenty-four hours, generally affords very considerable relief, and will often speedily cure it. If attended with great difficulty of breathing or pain on coughing,

a blister, or burgundy pitch plaister, should also be applied between the shoulders, or over the breast-bone, and a tea-spoonful of a linctus of almond oil and syrup of poppies, given three or four times a day. The almond emulsion is a very pleasant and excellent medicinal drink for children affected with cough; it not only allays thirst, abates fever, and relieves the cough, but is so nutritious, that if a child takes more than a half pint in the course of a day it will require nothing else. Cough is also a symptom of pleurisy and inflammation of the lungs when it is attended with rigors, fever, and acute pains in the chest. Cough is also a symptom of dropsy in the chest, when it is attended with general debility of the system, often swelling of the legs especially towards night, great difficulty of breathing, and often a sense of suffocation when in an horizontal position. Cough being symptomatic of such *opposite* affections of the lungs the danger of the *general* remedies (so industriously advertised by designing quacks), must appear obvious to the most ignorant. These medicines being composed of paregoric elixir, tincture of tolu, gum benzoin, &c. sold under plausible fictitious names, as the essence or balsam of some herb held in estimation for its supposed healing powers, are a very serious imposition on the public; their stimulating properties having no doubt often produced inflammation of turbercles, and thus occasioned a fatal consumption. In simple catarrh they will produce pleurisy or inflammation of the lungs which by terminating in suppuration or mortification, destroys the life of the patient in a few hours, and even in *chronic* cough they are often hurtful by checking expectoration. It is a disgrace to the legislature that such impositions should be suffered to be practised with impunity. The lozenges sold under the name of tolu, patarosa, and paregoric, are, from their stimulating ingredients, improper in cases of recent cough; they are likewise hurtful to the digestive organs by generating acidity in the stomach, and have a very injurious effect on the enamel of the teeth, which in scrophulous or rickety habits they either destroy or render black. Coughs, it must therefore be remembered, are not only the effects of obstructed perspiration, but proceed from various other causes, particularly in children, such as teething, bowel complaints, foul stomach, fever, &c. and are recurring symptoms in delicate habits. However coughs are generally considered a very trifling affection, every person acquainted with the delicate structure of the lungs must allow that they require the greatest attention and judgment in their treatment. More people die in this country of cough than any other disease, which in its commencement might have been readily cured by the most simple medicine. Hæmoptoe, and consumption of the lungs are generally the consequences of neglected or ill treated coughs. Scarcely any disorder alarms the mind of the medical man more than cough, and hence, by attending to it on its *first attack*, medical men very rarely die of diseased lungs.

In many of the diseases of which Dr. Reece has described

the nature and the cure he has very judiciously adverted to the treatment not only of the body but of the mind. The mind is certainly a powerful agent not only in producing, but in mitigating and curing disease. The peculiar temperament of the mind ought, therefore, to be an object of careful attention to the medical practitioner. Where the mind is perturbed by unruly passions, by gloomy and discoloured views of life, by the exaggeration of real, or the anticipation of fancied ills, where it is the prey of superstitious or hypochondriacal hallucinations, which are as frequently the cause as the consequence of corporeal debility, the varied combinations of pharmacy will be applied in vain. Many diseases may be cured by those who have the skill to administer solace to the mind, when cordials to the body will fail of their effect or only aggravate the malady. Thus the cures of quacks may often be ascribed to the power which they have the address to obtain over the imaginations of the ignorant. The body is hardly ever sick without the mind participating in the infirmity. Could we produce at will that pleasurable activity or quiescence of mind which is called hope, confidence, and the varied modifications of benevolent propensity, we should find that we had in some instances wonderfully increased the efficacy of the drugs in the shops and in others diminished the necessity for their use. Dr. Reece has therefore done very wisely to make the state of the mind an object of attention in the cure of disease. Some diseases, however corporeal they may seem, are entirely *states of mind*, which are indeed often productive of the most dangerous and incurable physical suffering and decay. We wish that this subject were more studied by the medical fraternity. To professional men Dr. Reece's Dictionary may be a useful manual for occasional reference and consultation; but we principally recommend the purchase of it to those for whom it is principally designed, the clergy and other benevolent persons who reside in the country, and are anxious to acquire a sufficient knowledge of pharmacy to enable them to do much good to their sick and suffering fellow creatures, at a small expense and without any risk.

ART. VI.—*Account of the Life and Writings of James Bruce, &c. &c. By Alexander Murray, F.A.S.E. Concluded from the last number of the C. R.*

IN our last number we took no notice of the Appendix

to this magnificent volume, which constitutes by far the largest part of its contents. Of this appendix, the letters to and from Mr. Bruce occupy 154 pages, and 163 pages more are filled with the inscription on his monument, with a list of the MSS. journals, common-place books, &c. from which his travels were composed; a list of the Ethiopic MSS. which he brought from Abyssinia; a short geographical account of the Abyssinian provinces; a short view of the Abyssinian court and government, a particular account of the Ethiopic MSS. from which Mr. Bruce composed the history of Abyssinia; extracts from his journals and MSS. relative to his travels in Abyssinia and Nubia; a vocabulary of the Amharic, Falashan, Gabat, Agow, and Tcheret Agava languages, a vocabulary of the Gulla language, with 20 plates engraved by Heath, containing principally articles of natural history, with a map or plan of two attempts to arrive at the sources of the Nile, and a general map of Mr. Bruce's travels in Egypt, Arabia, Habbesh, and Nubia. Hence it will immediately appear that the appendix to this work contains a great deal of interesting matter, which we feel much obliged to Mr. Murray for having brought together in such a splendid volume.

It will be impossible for us to analyze the whole appendix which is formed of such scattered and disjointed materials; all that we can do is to make selections from such parts as are most likely to interest the general reader. Reviews are not designed so much for profound scholars or philosophers, as for the general mass of the people, whom they may at once edify and amuse, whose knowledge they may enlarge, whose taste they may refine, or whose vacant hours they may agreeably employ. And even those, who tower the highest above the common level of their contemporaries, may be interested in a review which exhibits an impartial, though necessarily imperfect account of what is doing or what has been lately done, in the literary world.

Among the letters in the appendix the first which we shall notice is, one from Mr. Bruce to his father, written soon after his return from Paris in 1754, where he had buried his wife who was then three months gone with child. This letter is a warm and artless effusion of grief, occasioned by the calamity which he had lately experienced, and accompanied with those sensations of despondency, which though they may be the transient, are yet the constant inmates of that bosom, which is not chilled with

apathy, when the prospect of happiness which was recently enjoyed, is suddenly overcast, and before new objects have had leisure to excite new hopes, or to dazzle with new delusions of bliss.

'My mind,' says Mr. Bruce, 'is so shocked, and the impressions of that dreadful scene at Paris so strongly fixed, that I have it every minute before my eyes, as distinctly as it was then happening.'——'My poor girl dying before my eyes, three months gone with child, full of that affection and tenderness which marriage produces, when people feel the happiness but not the cares of it; many of the Roman catholic clergy hovering about the doors; myself unable to devise any expedient to keep them from disturbing her in last moments.'——'Having ordered the mournful solemnity (of her funeral) with as much decency as is allowed in that country to heretics, at midnight between the 10th and 11th ult. accompanied only by the chaplain, a brother of my lord Foley's and our own servants we carried her body to the burying ground, at the Porte St. Martin, where I saw all my comfort and happiness laid with her in the grave. From thence almost frantic against the advice of every body, I got on horseback, having ordered the servant to have post horses ready, and set out in the most tempestuous night I ever saw for Boulogne, where I arrived next day without stopping. Here the riding without a great coat in the night time, in the rain, want of food, which for a long time I had not tasted, want of rest, fatigue, and excessive concern threw me into a fever, &c.'

The letters from Mr. Bruce to lord Halifax, while consul at Algiers, exhibit an interesting detail of his conduct at that place, and of the violence, injustice, and caprice of a despotic government. No. XVII. is a letter from Mr. Bruce, to a Mr. S. P. C*** who had acted as vice-consul at Algiers in the interval between the death of Mr. Ford, and the arrival of Mr. Bruce. This Mr. S. P. C. had been employed to receive the price of a cargo of corn, which had been sold to the regency of Tunis, in behalf of a widow in England to whose husband the corn had belonged; but Mr. Bruce was dissatisfied with the account which this vice-consul rendered of his disbursements. This letter is so manly, spirited, and characteristic of the integrity of Mr. B. that we wish we could spare room for the insertion of the whole.

'I received your letter unjustly attempting to shift an account to which you shall come here, or in Europe.'——'I said and now repeat it to you, that if you do not furnish me an account, or if you furnish a false one, the consequences will fall on yourself, or, as it is oftener called, upon your head. The consequences of

false accounts Mr. C. are not capital, but whatever they are, do not brave them.'——' In consideration of your family, I give you warning not to begin shuffling with me.'——' I am a trustee for widows and orphans.' 'Is it not more natural that I should be so than a British subject of your principles.'——' Shall I send you a copy of some certificates of your character out of my chancery book, to shew how proper a man you are in point of morals for such a charge? You, Mr. C. as you confess you have means to do it, are hereby enjoined to make out your account. If you do not, I will adjudge you to pay the sum of 8567 shillings, the sums which you charge Mrs. H. without vouchers.'

The indignant feeling which Mr. Bruce thus expresses at a fraudulent transaction, and his determination to see justice done to an unfriended and unknown individual, are highly honourable to his character.

No. XXIII. contains a letter from Mr. Bruce to Mr. Wood dated Tunis, giving an account of his excursions along the coast of Africa. It exhibits some curious particulars, while it evinces a zeal for the arts which none of the inconveniences nor dangers of travelling in that inhospitable region could abate. We shall make one or two extracts from this letter.

' Here,' (at Gerba, the Meninx of the Lotophagi), ' I was surprised to find myself among men of a different species, not living in tents or in mud-walled cottages as the Arabs do, but in caves under ground as the Troglodytes of old. Mela says of these that they lived in caves, and fed upon serpents; if he had said, fed together with serpents, and fed upon serpents his description had been just, for there are so many in every habitation, and so familiar, that at each meal they come and pick what falls from the dish, like dogs. Some of them are seven feet in length, but to these people so harmless, that even trod upon accidentally, they do not sting; and there is not any person of the family who will not with their hands lift them out of the way when sleeping, or in any manner troublesome. No persuasion nor reward could induce them to let me carry away one of them, it being universally believed that they are a kind of good angels, whom it would be the highest impropriety, and of the worst consequence to the community, to remove from their dwellings.'

Mr. Bruce travelled by land from Tunis to Gerba, from Gerba to Tripoli, and from Tripoli to Cape Bon (the Promontorium Mercurii) and back again to Tunis. In this journey, during which his constant dwelling was a tent, he delineated numerous vestiges of antiquity. Among these were the ruins of the three principalities in Africa.

'Jol or Julia Cæsarea, the capital of Juba; Certa; and Carthage, the last of which I hope,' says Mr. Bruce, 'will be found to make a better figure than it does in the accounts of some travellers, who would persuade us there are no traces of that city remaining.'

Mr. Bruce says that the hardships, difficulties, and dangers which he experienced in this journey, were such that nothing would have induced him to repeat it.

'Often,' says he, 'beset with, and constantly in fear of, the wandering Arabs, the most brutal set of barbarous wretches ever, I believe, existed; constantly parched with heat or dying with extreme cold, exposed many times to the risk of dying with thirst, though perpetually in view of large quantities of water, equal in saltness to the sea; in the northern parts in constant danger, from tigers, lions, and panthers; in the south afraid of every creature, where the smallest insect is endowed with some noxious quality; scorpions and horned vipers are in such abundance that of the former thirty-five were killed in and about my tent, an hour after it was pitched.'

No. XXIV. is a narrative of Mr. Bruce's journies to Baalbeck and Palmyra. From this we shall extract the following description of Mount Libanus.

'The form of Mount Libanus, as seen from the plain of Beleka,' (the Cælo-Syria of the ancients) 'is this; first a ridge of mountains extremely proper for culture, and of no considerable height, sloping easily to the plain, and covered with trees that are not very thickly planted; on the other side of these rises a chain of mountains of an extraordinary height, bare for the most part and stony, cut in every direction by deep rain, and covered with snow, unless in the summer. Thus they continue till they descend much more steeply on the other side towards the sea. The vallies within these high chains of mountains, which on one side run parallel to the sea-coast, and on the other form the east side of the plain of Beleka, are mostly narrow, but abundantly fertile, were they in the hands of better people, under a better government; industry being always here followed by oppression.'

Of the twelve drawings which Mr. Bruce made of Palmyra^a and four of Baalbeck, he says in a confidential letter to Mr. Stranger 'they are by much the most magnificent views that have ever appeared. Every drawing has been purchased by the risk of my life; for we were on returning saved from assassination as by a miracle.' No. XXVII. which is a letter, supposed to be written by Mr. R. Wood, from Gondar in Abyssinia, gives the earliest account of Mr.

Bruce's journey into that country. It contains a succinct description of his route from Cairo to Gondar, interspersed with some interesting particulars. No. XXVIII. contains various letters, principally, recommendatory which were written in favour of Mr. Bruce, by Metical Aga, prime minister to the sheriffe of Mecca; by Bajarand Jauni, deputy governor to Ras Michael, by Imail king of Sennaar, and by Shekh Adelar, vizier to the king of Sennaar. We shall extract one of these letters as a curious specimen of the eastern epistolary style. It is from Shekh Adelar to Ali Bey, announcing the departure of Mr. Bruce from Sennaar to Egypt, 1772.

'In the name of the most merciful God, the Lord of both worlds, blessing and peace be upon our Lord Mahommed, his family and friends, the supporters, who are majestic, pure, illustrious, and radiant. [The seal with the inscription on it above-mentioned] May it come with the sprinkling dew of perfume, scented with ambergris and odours, to the presence excelling in bounty, that speaks virtue and piety, the fountain of excellence and perfections, the spring of honours and favors, the horse that first reaches the goal, the chief of the masters of exalted eloquence, whose way of life increases his power, the drawn sword of God over every commander, and the arrow of prudence over every conqueror. So be it. The resplendent majesty, the chief of the chiefs of Cairo (Messir al Cahira) may God exalt his high rank, and make the backs of his enemies the place of his sword; may the arrows of his troops never forsake his flying enemies, and the armies of his terror be in their dejected hearts; may the bridle of his firm purpose train them to obedience, and the wisdom of his policy tame all their skill.

'The Shekh super-excellent and illustrious, glorious in his benefits to all mankind, bright in the love of his heart towards the explainers of what is dark, the prince of the city of Cairo the fortified, may God make the tree of peace flourish in his heart! Omir Allawat, the Sanjack Ali Bey, God is with him, Amen. Your friend Shekh Adelan salutes you with exceeding peace, and prays for an increase of your power and honour, Next. What calls us to the intercourse of these letters, and the cause of our composing them is, that your servant, El Hattim Yagoubé, came to us from the land of Habbesh with letters from the Sultan of Mecca and Metical Aga, and letters also from the Sultan of Habbesh, that we should treat with kindness and civilities, and forward him speedily on his way to your presence; and we desired him to stay until we might be beneficent to him, but he refused and would not, fearing blame from you and your authority over all. So he is gone from us to seek you, with friendship and peace, and we hope that he will obtain his desire from those that know what is hid, in order that your friendship may be fully established towards us, and that you may be joined to us more nearly,

and that amity may be between our house and your house; and let us not be deprived of letters from you, for correspondence is half an interview.

No. XXXIX. contains two letters from Dr. Blair to Mr. Bruce; in the first of which there are some judicious observations on the travels of Mr. B. The following remark, with respect to the appearances of egotism which there are in that work, seem sensible and discriminating.

‘With regard,’ says the Doctor, ‘to your being so much the hero of your own tale, which all the petty critics will be laying hold of, this is what I find not the least fault with. On the contrary, I have been always of opinion, that the personal adventures of a traveller in a strange country, are not only the most entertaining, but among the most instructive parts of the work, and let us more into the manners and circumstances of the country, than any information and general observation can give us.’

No. XLIV. is a short but apparently copious account of the Abyssinian court and government. The *civil list* of the Abyssinian court hardly appears to yield to those of Europe in the variety or frivolity of the appointments. We shall extract a few particulars of the domestic establishment of Abyssinian royalty.

‘The *Serach Maseri*, or chamberlain, who sets the crown on the king’s head, sees his apartments properly ordered, and awakens him early in the morning, by his servants *cracking their whips* around his tent or palace.’

‘The *Hazgne* or *Lik Magwass*, who has the charge of the king’s mule, an office of great honour. The Negus rides usually on that animal, making a point never to alight while out of doors, except on extraordinary occasions. He even rides into the presence chamber to the foot of his throne.’

‘All the household officers were formerly created in pairs, one for the right hand, and another for the left.’

‘The king usually appointed two Bahwudels, each of whom was his lieutenant-general over half the troops in the kingdom. The word signifies *the only gate*, or *by him alone the gate*, as the army had access to the sovereign through the medium of this officer only.’

‘In a full council of the nation, or business of importance, the king sits in an alcove adjoining to the council room, behind a lattice called *shekshek*. An officer, called the *Af-negus*, or mouth of the king, carries to him the deliberations, and receives his answers.’

' The *Badjerund* of the lion-house. It was customary to have four lions accompanying the royal camp in all its movements. The place where they were stationed was near the common prison. The overseer of this has command over the officers who superintend executions.'

' The ceremonies performed at the creation of Abyssinian great officers, are singular, and throw considerable light on the national character. Before the war of Adel, and the division of the empire in the reign of David III. all was splendour and ceremony. Gold wrought into chains, cups, and other articles of use and luxury, were every where common; the finest brocades, silk, and cotton cloths were worn by the king's servants; the apartments in the palace and camp were ornamented with the most precious metals, and with beds of state, called *menstoffs*; they were hung with the richest Indian stuffs, and paved with the finest carpets of Persia. All the great officers of the crown ate out of vessels of gold and silver, and most of their furniture displayed the utmost height of barbaric pomp.

' A *Kasmati* (governor) is made in public, generally at the Adebabay, or market-place, of Gondar. The servants of the king, under the direction of the *Badjerund* of the Zeffanbet, put around his head the *Ras Werk*, a circle of gold, and clothed him with the *kaftan*, a white robe, sometimes lined with blue. The Abyssinian MSS. mentions another gift, by the word *sinomu mai*, the meaning of which is uncertain, but seems to be a pitcher for water. One of the people employed in the ceremony, then proclaims him, in the following manner: "Hear, hear, hear! We make our servant, * * * *Kassinati* of ———." The kettle-drums immediately beat, the trumpets are sounded, those who are present raise loud shouts of congratulation. He is then mounted on a horse of the king's, splendidly caparisoned, and rides to the outer gate of the palace, where, alighting, he is admitted into the presence chamber, and, after having prostrated himself on the ground, kisses the king's hand. He is conducted out with *sandic*, *nagareet*, and *nesserkano*; that is, with the royal standard flying before him, and the drums and music, above-mentioned. The *basha* is also invested with the *Ras Werk* and *Kaftan*. He receives gold chains for his legs and arms, called *amber werk* and *zinar*, with a gold hilted sword, and a *shasha*, a kind of turban, wound about his head. He is presented to the king on the throne, and allowed to sit at the foot of it, with carpets spread under his feet. He is there served with drink, in a golden cup; after which he is conducted by all the nobles and army at Gondar, in full procession, to the house allotted to his office. The musqueteers, with *sandic*, *nagareet*, and *nesserkano*, fire repeated peals of musquetry, and the rejoicing in this, as indeed in all cases of that nature, is noisy and riotous beyond description. All the great officers are invested in this manner, differing, however, in the degree of honor which is paid to their

respective ranks. The tenor of the proclamation is the same. It is the perpetual custom of the king to bestow new robes, and other articles of dress, not on the nobility alone, but every person in his court or army, who has performed any action of note. A quantity of provisions from the palace is also bestowed at the same time. These customs are all of Persian origin.'

The sovereigns of Abyssinia usually passed the nine fair months of the year in the field, engaged in war with the Matometans, Galla, and other tribes on the frontiers of the kingdom.

* Long practice made encampment an easy regular matter, every part of the army knew its particular station; when the king's tent was pitched, the places of all the rest were relatively determined. In an expedition, it was usual for the king to carry his wife's household servants, clergy, and treasures along with him. These are mentioned together because they were exceedingly numerous, and formed a proportionable incumbrance to the march, which was very hard, at the rate of ten or fourteen miles a day.'

'The whole camp is called *Cattama*,' and when extended in the manner that was usually done, on continuing long in one place, it occupied a space of several miles in circumference. The king's tents, five or six in number, were placed on a little eminence, on the east side of it, the doors of them being always to the east. The name of the place in which they stood was called Margâs, which was surrounded with long pallisades, hung with chequered curtains, named *Mantalot*, that completely hid the tents from the army without. In this enclosure (*Megardj*) were twelve doors, or entrances, occupied by the guards, the principal of which looked to the east. It was known and determined at which of these certain persons should enter, for instance, the cooks at one door, the *Betweidets* at another, the clergy at a third and so on, throughout the whole number. The principal gate was called the *wudunsha dadje*, the names of the rest were the *sargwan dadje*, *shalemat dadje*, *megardja dadje*, *mebleâ dadje*, *blaaltibat dadje*, which were double, one of each name on the right, and another on the left, of the principal entrance.'

No. XLV. XLVI. give a particular account of the Ethiopic MSS. from which Mr. Bruce composed the history of Abyssinia, inserted in his travels. The style and manner of these Abyssinian annals bear a very close resemblance to the books of Kings and Chronicles in the Old Testament. Among the officers of the royal household who are enumerated in No. XLIV. we find two, '*Tsafat Tasazi*,' secretaries. We shall give two specimens of these Abyssinian annals. In the eighth year of the reign of Yasous, he made an excursion to Tcerkin, and amongst other game, collected a number

of apes, which he and his courtiers drove into Gondar, and exhibited in the public square. The historian of his reign records this action as follows :

‘ In the eight year, in the month Yacatil, the king, went out to hunt as usual, and found in the way a flock of apes ; and he drove them, as a shepherd doth his flock, into Gondar, and put them into the Ashoa,’ (public square or area before the palace,) ‘ And they who saw that *miracle* wondered and were astonished, and said ; we have not heard, nor seen, neither have our fathers told us a sign or a wonder like this. And *all that was done by the strength of the Lord.*’

When Mariam Barea governor of Begemder, who had been deprived of his government, and declared a traitor was delivered up to Ras Michael, the chronicle says,

‘ That Michael would not see his face, because he pitied him, and remembered the scripture, which forbids us to insult those whom the Lord hath delivered into our hand.’ He sent the prisoner to the king and refused to sit upon his trial, saying, ‘ It is not proper that I pronounce upon him the sentence of death, for we are enemies.’ But Kasmati Luto stood before the king in rage and said, ‘ I judge him with the sentence of death, for my brother Kasmati Brule died without judgment.’ They pronounced the sentence and took him out of the tent ; and Kasmati Luto lifted his lance and pierced him first, and after him all the Galla stabbed him and butchered him (*tabakwo*) like an ox, and cut off his head and brought it to Ras Michael, and threw it down before him as they do spoils ; but he did not rejoice at the deed but said, ‘ take it out of my sight.’

The following is the conclusion of one of the books of Abyssinian annals :

‘ Month of Ginbot. On the first day he (the new king) entered Gondar ; and the nobles and judges received him, and also the priests of the hills (hermits and monks) with psalms and music of joy and exultation. And, on the 2d day, he was made king with the crown as kings are, and the book of his history we will also write *as the holy spirit shall direct us.* And that king who was deposed, while he was in the palace by the king’s permission, grew a little sick. And, on Monday, 8th at midnight, died Joas, king of kings. We have finished the history of king Yasous, and king Joas, and the queen Welleta Georgis, *by the help of the Lord.* Amen and amen. So let it be.’

We find that the Abyssian chroniclers who have seldom any thing else to relate than turbulent periods of violence, cruelty and bloodshed, can still use the name of the Lord with very little ceremony ; and can also lay claim to the super-

natural direction of the Holy Spirit. We see that Ras Michael who makes a very conspicuous figure in Mr. Bruce's travels, and in the Abyssinian history of that period, can quote scripture with as much facility as any European usurper, when he is meditating the foulest purposes, and can disguise his ambition and his perfidy under a mask of the most extraordinary sanctity and moderation.

The following remarks of Mr. Murray on the use of oriental literature, and on the miserable deficiency in that particular of some persons who have been commonly ranked high among the biblical scholars of this country, are no less penetrating than just. They show that the learned author of this life of Mr. Bruce, is a person who can think for himself, and who is not to be deterred by the dread of senseless clamour from stating what he thinks on a subject, on which men usually seem more prone than on any other to foul-mouthed aspersion and virulent invective.

'Considering the value of oriental literature, in all investigations which are intended to examine, or illustrate, the principles of revealed religion, and the tendency of that literature to promote our knowledge of a very extensive and interesting portion of the globe, not to mention the advancement of our political interests in India, it is to be regretted, that the study of that branch of learning is, in this country, neither cultivated nor encouraged. Perhaps theologians think, that the church is secure on the basis of what has been already alone; and that a general neglect, not to say ignorance, of the language of the sacred books may be excused, as the industry of former times has enabled us to know, in general what they contain. This security is not prudent. For the great scholars of the sixteenth and seventeenth centuries had not the same advantages either in criticism or philosophy which we possess. They ascertained what was truth as far as they were able; but it cannot be supposed, that a work, which is progressive, could be finished at once. Considerable pains have, indeed, been taken, to procure by collation, an accurate copy of the Old Testament; but it is astonishing to see how little knowledge of the oriental languages, Lowth, and other translators of particular books, have shewn in their different works. Literature is disgraced by a number of dull Hebrew grammars and dictionaries, written by such scholiasts as Parkhurst, Bate, &c. who pretend to settle the meaning of words, and at the same time, have neither good sense and judgment to investigate, nor learning to discover the objects of their research. By maintaining that the Hebrew language exists only in the Bible, and by thus detaching it from the Arabic, and other related dialects, they assume a liberty of giving whatever form and meaning to the words they think most plausible. Yet the grammar and prosody of the Jewish language might easily be traced from these kindred sources.

On the other hand, if infidels should attack the sacred books in the present state of Hebrew philology, it is certain, that they might gain a greater advantage than, on a first view of the subject, may be apprehended, and a support to their arguments, which it would require some time and attention to remove. The literature of Jones, united with the wit and intentions of Voltaire, would do more harm than many volumes of philosophical scepticism.'

The following is part of the account which Mr. Bruce gives in his common-place book of the entry of the king into Gondar.

'The second of March we went to meet the king on his march to Gondar. The vizir (Râs) came first, with about a hundred horse, mounted upon a mule. He first stopt and made a short prayer at the church of Azato, and then came to a small hill on the other side of the river Dumasa, which runs below Azaro, that is near Gondar. His mule ran so fast, and he was so poorly dressed, that, though we were dismounted to wait for him, he past us without our being able to salute him. Having past the Dumasa, he sat himself down on a small rising ground to see the army pass while they were pitching his tent. The army advanced by twos and threes, all in disorder; part encamped, the rest entered Gondar. There was no order observed. We first pulled off our shoes, and then kissed his hand, sitting down as he desired us. After the vizir, came the king with about an hundred horse, with forty drums, mounted on mules beating before him; and long horns or trumpets after the fashion of the country. Upon the king's passing, we all rose, so the vizir. On the other hand, the king seeing him standing hastened to pass that he might sit again, for he was about 80 years old, and was besides lame, his thigh being broke in his youth, by a wound from a lance. The king entered his tent.' 'The king rode upon a mule all covered with scarlet and blue housing; his head bare, with a fine linen or muslin cloth wrapped around him, which he held with one hand up to his mouth.' 'Three of the queen's daughters came after riding upon mules like men, their faces half uncovered, with parasols like a *dais* carried over their heads, as was likewise over the heads of the vizir and king.'

'The third in the morning the king made his entry. Before him came part of the troops, horse and foot without any order, about 4000, who joined themselves to about 500 horse.' 'All the soldiers who had killed an enemy, distinguished themselves by a narrow stripe of red cloth upon his lance or musket; if he had slain more he carried more, and round the wrist he had the privy parts of his enemies killed, stuffed with straw, which as soon as the king was seated, he threw down, each in his turn, before him, with encomiums on his own bravery; and this is the never failing practice even when a woman is regent, as was the late queen in the minority of Joas, and his father Yasous.'

'Wechne, the place where all the males of the royal family of Abyssinia are confined, is about 34 or 35 miles from Embras.

'There is paid to maintain the royal family on the mountain, 250 ounces of gold, and 730 cloths (webs of cotton cloths) This is an old establishment. None are permitted to go up but the women carrying water. There was formerly a cistern, but it is now in ruins and useless. There are near 300 persons there, and all the exiles are allowed to marry.'

Our next extract from this varied and amusing volume will be an account of the nuptial ceremonial which is reputed legitimate in Abyssinia.

'Marriage is not considered in Abyssinia as a sacrament, yet the church ordains some rules to be observed, in order that the man and the woman may be faithful towards one another. The ordinary method of marriage among people of condition, and among those who most fear God, is the following. The man, when he resolves to marry a girl, sends some person to her father to ask his daughter in marriage. It seldom happens that she is refused; and when she is granted, the future husband is called into the girl's house, and an oath is taken reciprocally by the parties, that they will maintain due fidelity to one another. Then the father of the bride presents the bridegroom the fortune that he will give; it consists of a particular sum of gold, some oxen, sheep, or horses, &c. according to the circumstances of the people. Then the bridegroom is obliged to find surety for the said goods; which is some one of his friends that presents himself, and becomes answerable for him in case he should wish to dismiss his wife, and be not able, through dissipation or otherwise, to restore all that he has gotten. Further at the time when they display the fortune of the bride, the husband is obliged to promise a certain sum of money, or an equivalent in effects, to his wife, in case he should chuse to abandon her, or separate himself from her. This must also be confirmed by an oath of the future husband, and his surety. A certain time, of twenty or thirty days, is determined also by a reciprocal oath, that on the last of these they will go together to church, and receive the sacrament. When all these matters are concluded, the future spouse appoints the marriage-day, and then returns home. When that day arrives, the intended husband goes again to his bride's house; where she appears, and shews her movables (*mogiglia*), or clothes, and he must promise and swear a-new the fore-mentioned articles; and that he will use his wife well; never leave her without meat or clothing; keep her in a good house, &c. all which his surety must confirm. When this is over, the bridegroom takes his lady on his shoulders, and carries her off to his house. If it be at a distance, he does the same thing, but only goes entirely round about the bride's house; then sets her down and returns her into it.

this ceremony, a solemn banquet takes place, consisting of raw beef and bread, and honey wine, or hydromel, or another beverage from grain called bouza, a sort of beer very sour and disgusting. The feast being ended, the parties mount each a mule, and ride to the bridegroom's house, where is concluded all the ceremony necessary to marriage before they live together. When they have lived together during the appointed term of twenty or thirty days, they must both appear at church and declare before the priest that they are husband and wife, and that they are come to receive the sacrament. The priest, without more ado, celebrates mass; they communicate and return home. After some time, although both have sworn to live all their life faithful to one another, they take the liberty to separate; if it is the husband who wishes to get off, he, or his surety, must pay the wife that which she brought, and likewise the sum stipulated in case of separation. If they have had children, the boys always go with the mother, even if there were but an only child; if there be no boys, she takes none of the girls. When the separation comes from the lady, the husband is liable to no restitution, provided he has been always faithful to the married state, as promised; but if it is on account of his bad conduct, or irregular life that she forms this resolution, he is always subject to his promise and the above-mentioned articles.

It sometimes happens that the husband and wife, mutually, without any cause of ill-will agree to part; in this case, the effects brought by the wife are united with the sum stipulated by the husband; then divided into equal shares, of which the parties take each one, and return to their former places of abode. This is the established form of those marriages which are said to be celebrated justly, and according to the church. Mr. Bruce describes four plants which were pointed out to him at Sennaar, July 25, 1772, by a Nabian, which are said to be employed as a preventive of and an antidote to the bite of the scorpion and the viper. There is great plenty (of these plants) at Sennaar; though it is in their own country these slaves, the Galla,) learn the virtue of these plants and roots, to which the Arabs and people of Sennaar are strangers. When a person is newly bit, they chew a piece and apply it to the place, and he is immediately cured. If a person chew this root often in a morning the serpent or scorpion will not bite him. They dry all these roots and then pound them to powder, and mix them well together, and put them in a leathern purse ready for use; and when they are to handle a scorpion or viper, they take a few grains of this powder, and moisten it with water or spittle, and rub it in their hands and then lay hold of either without fear. Providence has placed this remedy in abundance where there is much need of it. The bark and holes of all the trees in this country are full of scorpions in thousands, and the plains full of very poisonous vipers especially in harvest. These come out of their holes in the time of the rains, and lie in heaps wherever they find straw, dry herbage, or old houses.

Much has been said by different writers about charms and specifics against the poison of the viper: though we know that such accounts are not very generally credited; but the fact itself, that there are in the vegetable world some plants which are endued with a specific power over the bite of the most noxious reptiles seems to be supported by testimony, to which the assent of a reasonable mind can hardly be denied. We are always happy when we find the number of such specifics enlarged by new discoveries, for they furnish very cogent and very agreeable proofs of the benevolence of the Deity.

The various documents which are either inserted, quoted, or referred to in the travels of Mr. Bruce afford incontrovertible refutation, if any were wanting, of the calumnious aspersions which have been cast on his veracity. Some have even doubted whether Mr. Bruce were ever in Abyssinia, but those who, will peruse the present work of Mr. Murray, will no longer find it possible to entertain any doubts on that subject, and of course as it is the veracity of a traveller which constitutes his principal excellence, we have no doubt that time will continually add to the well-merited fame of Mr. Bruce, and that he will be found to have been as scrupulous in his adherence to truth as he was hardy in enterprize, patient of fatigue, and persevering in the endeavour to accomplish an object of the most laudable curiosity, in the midst of the most discouraging circumstances, and most terrifying obstacles. We cannot take our leave of Mr. A. Murray, the learned author of this performance, without heartily wishing him success in that elaborate treatise which he is about to publish

‘ On the origin and affinity of the Greek and Teutonic languages, in which the history of the former, preceding the age of Homer, is traced and ascertained, the sources of classical philology explored, and several interesting facts established respecting the first population of the west.’

If Mr. Murray be successful in filling up the outline which he has traced of this interesting work, it is likely to constitute one of the most important philological publications that have ever appeared in this or any other country.

ART. VII.—*A Statement of Facts relative to the Conduct of the Reverend John Clayton, Senior, the Reverend John Clayton, Junior, and the Reverend William Clayton: the Proceedings on the Trial of an Action brought by Benjamin Flower against the Reverend John Clayton, Junior for Defamation; with Remarks, published by the Plaintiff.* price 4s. 6d. Bumford, Newgate street, 1808.

WE cannot help regretting very deeply that so much pride and rancour should exist in any one who sets himself apart to be a preacher of *the Gospel*, as the present Statement of Facts exhibits; but since they do exist we are not sorry that they are thus publicly exposed, since to detect hypocrisy is to display its deformity; and no mode is more effectual than this to prevent mankind from becoming the dupes of it.

The opprobrious charges which were circulated against Mr. Flower, by his relative, the Reverend Mr. Clayton, seem to have been contrived in the most malicious and bitter spirit of enmity; a spirit most unworthy of him as a man, and most disgraceful to him as a minister. The cause of religion is greatly injured, when its public teachers manifest how little they cherish its spirit, and how easily they can disregard its dictates, by giving the fullest scope to the most envenomed malevolence, and the most unnatural animosity.

There seems to be nothing either in the birth, the parentage, or the education of Mr. Clayton which can at all justify that haughty and dictatorial tone which he appears to have assumed throughout the whole of his deportment to Mr. Flower. The origin of their connection, and the circumstances which attended it, are thus related:

* Mr. Clayton, previously to his arrival in London, had been recommended to me by some respectable persons, and among others by my cousin, the late Rev. T. Reader of Taunton, as a young man, little known in the religious world, but not undeserving my acquaintance. He possessed popular talents, and his sermons at setting out in life, were, as indeed has been recently remarked to me by others, far superior to what they have been for several years past. In the pulpit and the parlour, he was tolerably free from that dogmatism and bigotry, and those clerical airs for which he is now so eminently distinguished; * nor was he then the priest of the church

* See his sermon on the application of the dissenters for the repeal of the test act. His thanksgiving sermon, for the peace of Amiens:—His charges at the

of England in his exterior, as he had not assumed the gown and the cassock, and frequently preached without even a band! Shortly after the commencement of our acquaintance I introduced him to my family, where he was received with civility by my mother and brother, and with friendship by myself and my sisters. In the course of a few months he was settled as pastor at the Weigh-house, and about the same time paid his addresses to my eldest sister, by whom they were favourably received. This event was somewhat unexpected by my mother, my brother, and myself; and strong objections were made to the match by the two former, on account of Mr. Clayton's not having a shilling of property but what arose from his then slender income as a preacher, and his not having had a regular education among the dissenters; he having spent part of his minority in an apothecary's shop, but not liking his situation, was transplanted to an *hot-bed* of the Countess of Huntingdon's, a Welch college, from whence he was shortly sent forth to labour in the methodistical vineyard. The great difference of years being on the wrong side (my sister was 15 years older than her reverend lover) formed an additional objection. Here my friendship for my sister and Mr. Clayton exerted itself. After giving the former the best advice in my power, respecting her own line of conduct in the affair, I strenuously combated the objections of my mother and my brother. I argued, that Mr. Clayton was a man whose religious sentiments and general character they could not object to; that my sister had long since arrived at that age when she had a right to judge for herself in an affair in which her own happiness was principally concerned; and that her property, together with the salary of Mr. C. were sufficient to render them comfortable. All difficulties were at length so far overcome, that the marriage took place.'

The exercise of that friendship on the part of Mr. Flower, which concurred to render the amorous calvinist happy with the object of his wishes, more especially as she possessed considerable property, ought, one should think, to have secured his gratitude. But this is a virtue which is, we fear, not a little rare among the *godly* of modern times, and this gentleman does not appear to have possessed such a portion of it as would much diminish the scarcity. Mr. Flower was, it seems, in his early days, infected with that spirit of pecuniary speculation which is

ordination of his son John, and George, and his charge at the ordination of Mr. Brookebank. A curious circumstance attended the latter. The preacher in his usual dictatorial manner, reflected on some of his brethren for leaving their flocks, and spending their time at watering places, &c. when, alas! he for the moment forgot, that few dissenting ministers had made more summer jaunts than himself; and that he had apologised for his present hasty effusion by informing his audience, that he had only been able to study it on his journey from Bath, where he had been for some time past!

almost always fatal to the fortunes of those who give themselves up to the dangerous delusion. Those soon become wretchedly poor who trust to chance to render them exorbitantly rich. Mr. Flower had serious reason bitterly to repent his early indiscretion. 'By continued speculation in the funds,' says he, 'at the close of the year 1783, I had lost the whole of my property.' In the course of the following year, however, his friends, in order to rescue him from the adverse circumstances into which his ill-fortune had thrown him, proposed raising a sum of money towards continuing him in the partnership of the house of Anstie and Worstead into which he had entered with considerable prospects of advantage. When application on this subject was made to Mr. Clayton, the divine brother-in-law replied, 'I will have nothing to do with it, I would not contribute a shilling were it to save him from a jail.' This is brotherly love, as exhibited in the new household of faith.

The cold and austere selfishness of the saint did not however so far overcome the feelings of Mr. Flower as to make him forget the ties of kindred, and the claims of family affection. He thought that the heart of the *evangelical preacher* might possibly not be so far petrified as to be past all softening. He wrote therefore to Mr. Clayton and to his sister, reminding them of their former friendship; of the obligations which they once acknowledged that they owed to him; of the improvement which he had made of his sister's fortune by speculations similar to those by which he had lost his own; and after remonstrating on the attacks which had been most unjustly made upon his character, concluded with a wish that family differences might be forgotten, and that at least the intimacy of ordinary friendship might be restored.

'To this letter I received an answer written in the highest style of priestly insult, and hypocrisy. The following extract will be a sufficient specimen. 'A due regard to the sanctity of my office prevents me from holding any intercourse with you, and I therefore peremptorily forbid you entering my doors . . . at the same time I shall not cease to pray for you, both in the closet and in MY FAMILY, that God would deliver you from all blindness, and hardness of heart, and contempt of his word and commandments.' To this letter I briefly replied in substance as follows:—That I admitted the plea of 'sanctity of office,' as it was indeed the best he could make; that it had been the common apology of priests in all ages for conduct abhorrent to every other species of 'sanctity;' that I was *duly sensible* of the value of his prayers, particularly of those which he offer-

ed up for me *before his family, servants, friends, &c.* that the best way of rendering them effectual would be to offer up at the same time, the same prayers for himself. I assured him, that however I might feel or lament his injurious treatment, he might make himself perfectly easy with respect to any intrusion on my part, for that my shadow should never darkens his doors, until his prohibition should be removed in as explicit terms as it had been enjoined; but that whenever he discovered a disposition to be reconciled, he would find a corresponding disposition on my part. Thus closed my friendship and connection with my brother and sister Clayton.'

The statement next proceeds to detail the unprovoked and infamous calumny which was the subject of the trial. For the particulars we must refer the reader to the work itself. Slander more abominable, mixed up with malice more virulent, was perhaps hardly ever exhibited to the public. The letter of John Clayton, *Junior*, written in consequence of an application made to him by a friend of Mr. Flower, to retract the unfounded and scandalous report which he had so busily and so deliberately circulated, is a *testimonial* of the puritanic cant of the writer, which can hardly be exceeded even by the sect to which he belongs.

Hackney, Saturday Afternoon. March 5.

MY DEAR UNCLE,

'As I understand that you wish to have an interview with me respecting a conversation, which Mr. Flight called at my house to engage in concerning you, I just drop this line to say, that it will afford me pleasure to see you, in Well-street, when you come to town.

'Accustomed as I have generally been, to cast the mantle of love over the characters of my fellow creatures, instead of pointing against them the arrows of invective and reproach, I shall be *truly sorry*, if my compliance with an inquiry of apparent friendship were to prove the unjust occasion of giving your feelings *the slightest wound*. But, whenever I am required to speak the truth, to you, or any other person, I hope always to be ready to do so, with decision, and in the *spirit of meekness*.

With best respects to Mrs. Flower,

I remain your affectionate nephew,

JOHN CLAYTON, Junior.

Nothing can be more disgusting than thus to behold the sentimental cant of philanthropy made subservient to the worst purposes of hypocrisy and falsehood. That a man should express himself *truly sorry* to inflict the *slightest wound*, whilst he is secretly inflicting wounds the most deep and the most incurable, and that he should pro-

fess 'the spirit of meekness,' while he is labouring by the most atrocious slanders to rob one of his nearest relatives of his reputation; all this is very nauseating. It exhibits a very odious spectacle, and such as, we will venture to say, exists no where but in the *sanctuary of methodism*.

Mr. Flower has certainly laid before the public a statement of facts which must impress every reader with sentiments not very favourable to the religious character of Mr. Clayton. It is impossible not to feel the most lively indignation and the deepest abhorrence on finding a head full of texts, a tongue voluble with devotion, and a heart corroded with rancour and bitterness.

'It will naturally be inquired,' says Mr. Flower, 'what could possibly have been the motives, or what apology can be alleged for the conduct of my persecutors?'

'With respect to my reverend brother in law, 'he says,' who during the space of nearly one half of my life has proved himself to be my most bitter and inveterate enemy, I shall leave it to others to determine, whether, in the exercise of his malignant disposition towards me, he has not discovered something of revenge on the memory of my mother: whether the calumny—"That I had reduced my mother to beggary," was not partly suggested by the recollection of her uncourteous language to him, whilst paying his addresses to my sister, shortly after I had introduced him to our family. My sister, I perfectly recollect, one day bitterly complained to me of an insult which her lover had received from my mother, when in her contemptuous indignation, for what she thought his presumption, she told him, 'You are nothing but a beggar!' On my remonstrating with her, she gave me the following severe reproof;—"I tell you, Ben, you have made a pretty piece of work of it, in introducing this *beggar* to the family." If my mother had spoken prophetically, and meant that I had made, 'a pretty piece of work of it' for my own happiness, she could not have uttered a greater truth. I, however, argued with her on the impropriety of holding such language to Mr. Clayton in future. Although I was sensible he had nothing but his then slender, precarious, presching salary to depend upon, I by no means considered poverty in itself, as disreputable. I therefore do not mean it as any reflection on Mr. C.'s birth, parentage, and education, when I state, that he was born of poor but honest parents, who together with himself, and the other branches of the family, were, compared with my mother in every stage of her life, in a state of 'beggary.' Persons who are heirs to vast estates may, perhaps, be indulged in that licence of speech, which represents those who have an independent income of *only* 300l. a year, as in a comparative state of 'beggary;' but for persons who

never had any property they could call their own, on a sudden elevation, to

' Forget the dunghills where they grew,
' And think themselves the Lord knows who,—

affords sad proof of their possessing minds too weak to bear a state of affluence.'

It is the calamity of this country at present to have too many of this unhappy race. It is a race that has increased, is increasing, and ought to be diminished : and every thinking man, we believe, will be inclined to say of it, as TILLOTSON said of the Athanasian creed, ' I wish we were well rid of it.' We heartily wish this statement of Mr. Flower's an extensive circulation. It is of great importance in itself, and highly interesting to the religious community. It illustrates in the most palpable manner, and by the most striking example the genius of methodism ; it shews that this foul corruption of Christianity, either withers or vitiates all the best affections of the heart, that it nips the growth of every virtue, and promotes that of every vice ; that for all that is dignified, respectable, kind, and amiable in the mind and heart of man, it encourages the most despicable meanness, the most unblushing falsehood, the most systematic hypocrisy, the most rapacious selfishness, and the most unrelenting hate. This is the constant operation of methodism, these are its tendencies ; this is its genius ; and never was this truth more clearly elucidated and more forcibly established than in the present performance. The conduct of the reverend methodists, whose portraits start from the canvass in the statement of Mr. Flower, is only a specimen of the *virtue* that is to be found in the *righteous* fraternity. *Ex uno disce omnes!*

We think that Mr. Flower's counsel were very remiss in not laying *the whole of his case* before the jury, and in withholding many facts relative to the godly set of the Claytons, which would have proved that Mr. Flower had been the constant object of their *good-will* for more than twenty-years. Had the atrocious conspiracy of cruelty and falsehood been more fully developed, the plaintiff would doubtless have received larger damages, the iniquity of his enemies would have appeared in its true light, and the circumstances of the trial would not have been represented so imperfectly and so unfavourably in the newspapers..

ART. VIII.—*Ned Bently ; a Novel, 3 Vols. By J. Amphlet.*
Longman. 1808.

NED Bently is one of those extraordinary personages who rise into notice, into wealth, and into a gentleman of no common accomplishments, in spite of the frowns of fortune, and the malice of the world. In fact, this novel is a very close imitation of Cumberland's *Henry*, without its wit and sprightliness, and of Moore's *Edward*, without the good sense and elegance of that composition.

Ned Bently is at first discovered by a family who are travelling in a deep snow. He runs after the carriage, begs an alms, which he receives, and departs with thanks. This family, which consists of a Mr. and Mrs. Mordant, and their two little girls, are on their way to Stoney Stratford, and from thence proceeding to their mansion, called Chankely House. The next morning, however, Mr. M. not rising very early, Mrs. M. and her little daughters take a walk before breakfast, and on proceeding down a lane, where four roads meet, they perceived the little ragged boy whom they had seen begging alms the evening before, seated on a little mound, which he had carefully cleared from the snow, and eating a cake. Mrs. M. on questioning him, finds that he is an orphan, who has run away from the work-house, 'because the master *knocked him about so* ;' that he was without a home, and depended for support on what he could do for a poor man, whom he called Thomas. He said that Thomas brought him scraps to eat, and that he slept with the *hackney*, in the stable. The artless manner in which this account of himself was given, greatly interested the good Mrs. M. ; but she feels more sensibly touched by his forlorn situation, when, in asking him after his mother, he tells her that *she cut her throat*, and that she was buried under the green mound on which he sat. Mrs. M. and her children, with the little ragged boy, proceed to the barn, and find Thomas, who gives the same account, in a lamentable manner, and pities the poor unfortunate mother's fate. Mrs. Mordant therefore determines to take Ned with her, procures him clothes, &c. ; and, as her husband is represented as being not a little surly, she is perplexed how to introduce the subject ; but that gentleman grumbling most opportunely, on the inattention of servants, and saying that boys were more tractable than men, Mrs. M. 'upon this hint,' ventured upon her story. The boy is called in, and his simple and sensible answers, with his fine

open countenance, conclude the business, and he proceeds behind the chaise in his new occupation as footman. In the dusk of the evening, as the carriage was proceeding up hill, Ned gets down to walk, in order to warm himself, when meeting some boys, who annoy him with snow balls, he is detained by drubbing one of them, till the carriage is nearly out of sight. After much exertion, and many a hard struggle to recover it, he is benighted, and loses his way in the snow. After straying about, and following the dog who belonged to his master, he discovers a cottage, but not making any body hear, he gets in at the window, and warms himself by the few embers that remain glowing on the hearth. Not finding any body below, he creeps up stairs, and perceives two beds in a room, in one of which he finds a corpse laid out, in the other two children asleep. He again descends, makes up the fire, allays his hunger from the cupboard, and falls asleep on the hearth. In the morning he learns from the children that their mother was dead, and their father gone out. The snow, which continued to fall, was even with the windows, and he found himself penned up as by the hand of fate. As there was plenty of provision and firing, he amuses the children, and makes them as comfortable as good nature and his forlorn circumstances will admit. In this situation he remains three days, the snow continuing, and barricading the door and windows. On the fourth day a thaw commences, when the last wood was put on the fire, and nearly burnt out, and the rushlight extinguished. The faithful partner of his distresses, the dog Fido, gave signs by barking, of the approach of human beings, and soon after, the father of the family appears. After proper acknowledgments, he takes his departure, with Fido for his guide, and journeying on till evening, finds himself, by the help of Fido's intelligence, at his master's door. Great joy and gladness are expressed at his arrival, and as he proves a good lad, Mrs. Mordant and her daughters instruct him to write and read, in which our author tells us that he proved *an apt scholar*. The next exploit of this very wonderful hero, is saving his master's life from the hand of one of his servants, which he performs in so extraordinary a manner, that we must leave it for the perusal of those readers who love the improbable and the marvellous.

Ned proceeds with his daily labours, but he improves so rapidly in his studies, that, at the age of seventeen, he is such an adept, as to be able to lend some instruction to his teachers. He is an excellent grammarian, and very *au-fait* in argument; he is, besides, a very excellent judge in draw-

ing, and the fine arts. When he arrives at this happy age of seventeen, he is taken from his servile capacity, and placed in the family more as a son and a friend, than what he had been. In this situation he is all excellence also; and as his gratitude is unbounded, so are his tender feelings increased towards the eldest daughter, Miss Helen Mordant, and Miss Helen's towards Mr. Ned. However, after a time, Mr. Mordant's ears are assailed by stories, to the prejudice of Ned, by those kind of people who cannot bear to see a fellow creature do well in the world; and envy and malice are so busy, that Mr. Ned is sent away from the house to seek his fortune as he may. He goes with the blessings of the female part of the family, and the friendship of a Mr. Pelham, a neighbour of Mr. Mordant, who had taken a great interest in his welfare. This person, however, he does not see before he leaves Chankely-house. Ned travels from one place to another, and in a village meets with a Frenchman, who is also a traveller. Our hero, being perfectly accomplished, addresses him in his own language, and they agree to travel together, when the heat of the day was over. In the evening they are overtaken by a thunder-storm, and benighted. After much fatigue, they are kindly received into a gentleman's house, where the old Frenchman is put to bed, and Ned is introduced to the family party, amongst whom he discovers the assassin of his former master, making love to the gentleman's daughter, under the character of an American captain. Mr. Ned soon lets him understand that he is known, and compels him to decamp.

The Frenchman, whose name is De Laurent, is seized with a fever, and dies, leaving two letters in the care of Ned, one to Theodore Anderton at Liverpool, and another to lord Berrington. To Liverpool therefore our hero sets off. On his arrival at one of the inns, he is much pleased with a young naval officer, whom he sees embark next morning; and when too late he finds him to be the Theodore Anderton for whom the letter is designed. This he entrusts to a sailor and hastens to lord Berrington's with the other. My lord is so struck with Ned's figure and face, that he not only receives him politely, but offers him his patronage and protection. When Ned returns, he mingles with others in a coffee room, where the members are arguing on different subjects; his sagacity discovers that they are what are called free-thinkers. He offends an officer, and a duel is the consequence; the officer is wounded though not mortally, but he vows deadly hatred to Ned, who soon after disappears in a way, that no one can find out. An advertisement is put in

the paper, and a reward offered for his discovery. Lord Berrington is indefatigable in his search, and at the same time the Mordant family, with Mr. Pelham arrive at Liverpool; with a view of coasting to Wales; Mr. Mordant is convinced of his injustice to Ned, and anxious for his discovery. From a letter, which after a time, Ned sends to lord Berrington, he gives an account of his being entrapped by an Irishman, and a Dutch sailor, to take a row with them on the water; he soon found that their intention was to put him on board a tender, lying at a little distance, however he contrives to force the oars from them, so that they drive away at the mercy of the waves, till they are picked up by a frigate, on board of which Ned distinguishes himself in a very gallant and wonderful manner.

The family of the Mordants, and lord Berrington with whom an intimacy is formed, remove to Brighton, at which place, Ned makes his appearance, and has the good fortune to rescue his beloved Helen from losing her life from the house taking fire, and in a situation in which she was almost past hopes of any relief. He is of course received by the family, with all the warmth of friendship, and of gratitude. Whilst sitting in his apartment, he is visited by the rustic Thomas Peart, who was the friend of his childhood, when Mrs. Mordant found him and took him under her protection; and from him he learns that the woman who was buried in the crossways was not his mother, but that Mr. Pelham had found out who he was. This Mr. Pelham is unfortunately taken ill on the road, in his way to that place, and dies. However, Mr. Mordant says that Mr. Pelham in his dying moments, had informed him by letter, that in a village near Southampton, and at the house of a Mr. Fenton, Ned would find a parent. Ned hastens there and learns that he is the son of a gentleman who was shipwrecked off Portsmouth; that he himself was rescued by a young woman who was walking on the shore, that the child having some costly chains of pearl and gold, and various valuables about it, the woman in order to secure the property returned to her native village with the child, whom she confessed to be her own. She sold part of the valuables and kept those she thought might lead to a discovery. The parish officers, finding a difficulty in making her swear the child, sent it to the workhouse; and shortly after, the woman was murdered by a man, on whom she threatened to father the child, and she is left in such a situation as excited a suspicion, that she had laid violent hands on herself. Mr. Fenton added that Ned's mother was living under his roof, but in a state of derangement.

This derangement soon disappears at the sight of Ned. He settles every thing to the entire satisfaction of all parties. and Mr. Mordant kindly taking it in his head to *die one day*, Ned marries his beloved Helen, and takes possession of Mr. Pélham's house, who was the brother of his mother; and according to all novels, good, bad and indifferent, fortune, happiness, and all other good things, are dispensed in abundance. Miss Mary Mordant marries Theodore Anderton. The assassin becomes a great penitent, and marries the lady at whose house Ned had found him, and which he had caused him abruptly to leave. *

The improbability of this story is very glaring, and we see not what good the perusal can produce. Ned Bently is made a prodigy of excellence. His intellectual and moral properties seem to arrive at maturity, without culture; or in circumstances in which, if they were real, little culture could be practised. We do not like to have probability outraged in any fiction, but least of all to encourage the belief, that knowledge and virtue are products of spontaneous growth, or of easy, and fortuitous acquisition. The adventures of Ned Bently, may make any poor lad who happens to read them, dissatisfied that he is not so fortunate; but what good impression are they likely to make? what contentedness with one's lot, which is the essence of happiness, are they likely to produce? To render the hopes sanguine is only to increase the chance and to aggravate the bitterness of disappointment. The youth who fills his mind with these fictitious adventures, will only be less qualified to appreciate the sad realities of life, to contend with difficulties, to bear up against the often probable, and always possible, pressure of poverty and woe.

The episodes in this novel add nothing to its interest; many of the reflections, though affectedly profound in the expression are really shallow in the sense. The work may indeed, and no doubt will, be read with complacency by the lovers of novels, who gorge down every thing of the kind that comes in their way. No inventive genius is displayed in the story. The subject itself is trite, and other writers have almost exhausted the power of new combinations. Some of the characters are however well drawn, particularly that of Mr. Mordant, who is indeed only an individual of a species not very uncommon in the vicinity of Birmingham. The Miss Mordants exhibit as usual a contrast of liveliness and gravity, but the difference is judiciously preserved, and we have also to thank Mr. Amphlet for that strict and scrupulous delicacy to which he uniformly adheres in his love scenes.

ART. IX.—*The Fall of Cambria, a Poem. By Joseph Cottle. 2 Vols. 12mo. 8s. Longman. 1808.*

UNDETERRED by the fate of the greatest and best of English monarchs, whose poetical existence is now almost forgotten, Mr. Cottle has ventured into the world with another epic, about the twenty-seventh (upon a rude computation) which this heroic age has already produced. Whether the design of it was first formed at that famous tea-drinking in the west of England,

* Of which all Europe rings,*

we are unable to state with precision; and can only say that we have perused the whole twenty-five cantos with the most painful attention, and shall faithfully discharge our duty by communicating the result of the impressions made on our minds by the perusal.

The subject chosen by Mr. Cottle for this heroic effort of his muse is in itself sufficiently poetical—the last Campaign of Edward the First against Llewellyn, the death of that prince, and the final subjugation of his warlike nation. It was certainly very possible, in favour of such a theme, to have excited the warmest and most virtuous feelings of the soul, the love of liberty, the detestation of oppression, and every variety of interest that indignation, pity, reverence, and fear, are jointly or severally capable of inspiring. The principal, perhaps the only material objection to the design, is that the interest so excited must be in direct opposition to our natural prejudices as Englishmen in favour of our country. It is true that Homer himself, in celebrating the most important conquest achieved by the united valour of his own national heroes, has in like manner sung the triumph of fierce and unprincipled aggression over virtue and patriotism; but it must be remembered that Homer sung to an age barbarous in comparison with our own, to a people with whom the praise of successful valour was the highest and most variable theme. The mild and domestic virtues of Hector were (like good works among the methodists) mere ‘filthy rags,’ in comparison with the savage and unconquerable force of Achilles. But, among us, the case is very different. Our superior refinement teaches us to feel for the defender of Troy all the genuine enthusiasm of love and pity; while the immortal son of Thetis excites sometimes our admiration and sometimes our terror, but never our affection or our sympathy.

Mr. Cottle seems to have been aware of this difficulty,

(would it had operated so as to discourage him altogether from the prosecution of the task he had undertaken!) and in order to surmount it, he has adopted a course, than which none could have been conceived more destructive of all interest and attraction. Llewellyn must necessarily be, like Hector, the affectionate brother, the fond husband, the accomplished soldier, the ardent and intrepid lover of his country. According to modern feeling, therefore, it would seem that he must be the hero of the piece, and that all our interest must rest exclusively with him and follow his fortunes. But, as it would be sinning against all rule to write a national poem in which the reader's passions are to be enlisted on the side opposed to his own nation, it becomes necessary to invent some mode of setting the character of Edward yet higher than that of the prince whom he subdues, or at least to balance the interest between them; neither of which, it is obvious, can be done by making an Achilles of him; and Mr. Cottle has been able to find no other means of accomplishing the object so good as making the king of England the direct counterpart of the prince of Wales in every respect. He also must be an affectionate husband, a fond father, a warm friend, an able soldier, and a zealous patriot. The entire and utter confusion of vice and virtue, of profligate ambition with public spirit, of the objects of honour and reverence with those of abhorrence and hatred, which this most absurd compromise necessarily introduces into the whole system of the poem, may be easily conceived, and yet hardly to the full extent in which it exists, unless by him who has taken the thankless pains of reading the whole work. But if the moral effect is so grossly objectionable, yet more so is the poetical consequence; since it is evident that all contrast and originality of character must be utterly destroyed, and that to the vain attempt of balancing the interest of the poem, every shadow of interest is irremediably sacrificed. If any circumstance can make the absurdity of this most contemptible plan still more manifest, it is the effect of the balancing system on the minor characters of the piece. In the middle of the canvas sit Edward and Llewellyn like the two kings of Brentford, so well matched that it is impossible to tell one from the other. Next these, on either side, stand the gentle and virtuous and beautiful queen Eleanor of England, and the beautiful and virtuous and gentle lady Eleanor de Montford. That very worthy knight, the earl of Warwick, pairs off behind them with that other equally worthy knight, Edwall the Welshman; while in front my lord Archbishop of Canterbury walks a slow minuet with Llyrarch the chief of the bards. Of the very few single

figures which have found their way into the picture, the most prominent are those of prince David, which appears to be *sketched* with more truth and feeling than any other in the piece, and of earl Talbot, whose character exhibits neither judgment, nor taste, nor humour, though it seems intended to bear evidence to all the three.

So much for the *dramatis personæ*, which are so intimately connected with the general conduct of the poem that it becomes very unnecessary to waste much time in unfolding the particulars of the plot. The scene opens with the approach of Edward at the head of his forces to Chester. The principal actors are soon upon their legs, and indeed there is no lack of *argument* from the beginning to the end of the poem, every individual character being as well skilled in the mystery of debating as if he had been regularly brought up at the House of Commons or the academical society in Bell-yard. Edward, with all the true philanthropy of a Napoleon, soon states his opinion that it is evidently for the interests of England and Wales, and for the general pacification of the two nations, that they should be united under one government: the barons readily concur in the opinion of the sovereign, and prepare without loss of time to aid him by the sword in the execution of his pacific purpose, when the good old Archbishop of Canterbury, without, as it appears, having any reason whatever to hope a favourable result from his negotiation, implores and obtains leave (for the sake of form) to go and discuss the points in dispute with Llewellyn previous to the commencement of hostilities. The *pulaver* at Chester being happily concluded, we are next presented with specimens of eloquence on the other side the mountains; and (to our shame be it spoken) the Welch lords seem to talk full as good English as ourselves, and rather better sense. The worthy Archbishop discourses about peace and charity for three good hours without making the least impression, and returns, the bearer of no very conciliatory message; and so the war begins.

☞ Want of space obliges us to break off this article abruptly; but we shall conclude it in our next.

CRITICAL MONTHLY CATALOGUE.

RELIGION.

ART. 10.—*Thoughts on Prophecy: particularly as connected with the present Times; supported by History.* By G. R. Hioan. 8vo. Longman.

WE have long been doubtful respecting the propriety of applying the imagery of scriptural prophecy to the events of modern times. If any thing could confirm us in this doubt, it would be the endless discordancy of the applications. Hardly two persons agree in the fitness of the same interpretation. Hence we see either that there is nothing clear and definite in the prophecies themselves; or that there is something very perverse and visionary in the mind of the interpreters. The present writer is not less fanciful than his predecessors. The poor pope, who formerly stalked like a ghost before the eyes of the expounders of prophecy, seems lately to have resigned his place in the brains of these prophetic visionaries, to Napoleon Bonaparte. Mr. Hioan imagines Bonaparte to be very aptly described in the *beast*, and the *man of sin*. And by Græcising, (if we may so call it) his name into *Bonapapn*, with ingenuity most profound, and philology most marvellous, he makes it give out, according to the arithmetical signs of the letters, the number 666, or the *number of the beast*. The author draws a parallel, between Antiochus Epiphanes and Bonaparte; and he makes the former a type of the latter. Bonaparte is accordingly typified in the *little horn* mentioned in Daniel. Mr. Hioan is at considerable pains to prove all these points. This we have no doubt, that he does very satisfactorily to his own mind. The author, who can see Bonaparte very distinctly in the aforesaid *horn*, has a very clear view of him in the person of the second beast, which makes such a formidable appearance in Rev. xiii. The following expressions which are used in the apocalypse, of this second beast, are very sagaciously referred, by Mr. Hioan to the embargo, which Bonaparte has laid on the commerce of the continent. "*He causes all, both small and great, rich and poor, free and bond to receive a mark in their right hand and in their forehead. And that no man might buy or sell, save he that had the mark or the name of the beast, or the number of his name.*" Rev. xiii. In this description, the author traces an exact counterpart of the decrees which Bonaparte issued at Berlin and Milan. But he forgot that the words have, at least, as close an analogy to the English orders in council, or to the American embargo. The author imagines, p. 218, that Bonaparte will abolish the popes, and establish himself in their place. When this event comes to pass, Mr. Hioan informs us, that the fourth verse of c. ii. 2 Thess. will "*receive a striking accomplishment.*"

We have no time to consider the details into which the author enters to demonstrate Bonaparte to be the "*man of sin*." Our patience is exhausted ; and the stock is not likely to be replenished by our credulity . We cannot think so ill of Mr. Hioan as to suppose that he wrote this book to ridicule the prophecies, as well as those who pretend to explain them ; but if he had actually endeavoured to do this, he could hardly have done it more effectually than in the present performance.

ART. 11. *Scripture made easy in familiar Answers to the catechetical questions of a learned Divine. For the Use of Schools, by Mrs. Eves, Clifford Place, Herefordshire. Knot and Loyd, Birmingham. 1808.*

MRS. EVES is, we have no doubt, a diligent and well meaning school-mistress ; and, though we do not approve some of her theological tenets, we hope that her endeavours to promote scriptural knowledge will be attended with success.

POLITICS.

ART. 12.—*On the Causes of our late Military and Political Disasters, with some Hints for preventing their Recurrence. 8vo. 2s. Triphook. 1808.*

WE read this essay on its original appearance, in some numbers of that excellent newspaper, *the Times*; but, on the first perusal, it by no means struck us as the product of a vigorous and comprehensive mind. A second perusal has rather strengthened than obliterated our first impressions. The intellectual ability of the author, who ever he may be, never rises above the line of mediocrity. The object of his endeavours is to prove, that the salvation of the country, can be effected only by 'a *responsible* administration, composed of an *efficient* prime minister, and of subordinate members, *unanimous* among themselves, and *equally responsible to their country for all their public acts*.' The author does not seem to affix any very definite idea to the words *responsible* and *responsibility*, which he recommends as the panacea of the national calamities. In his zeal for a *responsible* administration, he forgets to tell us to whom it is to be responsible. For *responsibility* supposes a power of calling to account, and if guilty, of punishing the responsible delinquent. But in the *present state of the British constitution*, to whom are the *efficient* prime minister, and his subordinates in office to be *responsible*? The author will perhaps say, to parliament. But has not the prime minister, whoever he may be, whether efficient or inefficient, a constant majority in parliament? How then can any minister be truly said to be *responsible* to a parliament, the majority of whom are the obsequious instruments of his will? To say that a prime minister is *responsible* to a parliament, over the mass of which he can exercise an irresistible controul, is only to say that a *responsible* prime minister, is responsible to himself, which is to say, that he is placed above all responsibility. Before

this author talked so much of a *responsible* administration, he should first have devised the means of rendering it not *nominally*, but *really responsible*, by such a reform in the house of Commons, as would prevent the minister of the day, whatever may be his ignorance, his imbecility, or his profligacy, from being supported by a blind and submissive majority. Instead of talking of the qualifications of an *efficient* prime minister, the author should have descanted on the use of an efficient, that is, an upright, and disinterested house of commons. Such a house of commons would be a sufficient protection to the people against a weak and vicious minister; but even the most able and upright minister could render little essential service to his country, while one of his principal studies, in order to keep his seat, must be to satisfy the cravings of a venal parliament. The *efficient* prime minister, whom this author would recommend, and whom his pamphlet seems designed to panegyrisize, as the *édifice*, that is to save the country, is the Marquis Wellesley. That the marquis would make an *efficient* minister, we have little doubt; but the term *efficient* may be used in a bad sense as well as a good; and though we by no means doubt the abilities of the marquis, yet we do not think that the despotic power which he exercised in India; and the habits of Asiatic splendor and magnificence in which he indulged, have rendered him very admirably qualified for the situation of a prime minister in a free country.

ART. 13.—*The Substance of a Speech, which ought to have been spoken in certain Assembly upon the Motion made by the Right Hon. Henry Grattan on the 25th of May, 1808, that the Petition from the Roman Catholics of Ireland should be referred to a Committee of the whole Houses with supplementary Notes on the Idolatry of the Romish Church; the Proceedings in Parliament respecting the Royal Popish College at Maynooth, and the reported Speech of the Right Reverend the Bishop of Norwich, in the House of Lords, in the year 1808, in support of the Petition of the Irish Roman Catholics.* 2s. 8vo. John Joseph Stockdale. 1809.

THIS speech is not enlivened with a sufficiency of wit or argument to counteract the influence of its narcotic powers, which inclined us very forcibly to somnolency during the perusal; and which, if it had been spoken in the senate with a gravity suited to the dullness of the composition, would have set the benches of St. Stephen's in a — snore. The inuendoes which the author throws out in one of his notes, which are of a piece with his text, on the Bishop of Norwich, are perfectly contemptible.

ART. 14.—*An Inquiry into the Causes which oppose the Conversion of the Hindus of India to Christianity, and render the Attempt to accomplish it extremely hazardous to the Interests of the East India Company, and the Nation, and to the personal Safety of Englishmen in India, particularly the Civil Servants of the Company. Addressed to the Holders of East India Stock; and dedicated to the President of the Board of Commissioners for the Affairs of India. By a Proprietor of East India Stock.* 8vo. Cadell. 1809.

THIS temperate and sensible pamphlet is highly deserving the attention of those who think that the conversion of the Hindoos to

Christianity is a safe or practicable enterprize. The author gives a clear and satisfactory statement of the difficulties which impede the attempt, and which seem to be insuperable, while the missionaries can employ *only human means*. We leave it to themselves to estimate the probability of miraculous assistance. Those, who are so zealous for sending missionaries among the Hindûs, do not seem to remember that their religion is incorporated with their jurisprudence; and that their religious opinions could not be eradicated, without a total subversion of the social and political ties, by which they have been held together, for the space of at least 3000 years. Their civil distinctions themselves are a branch, which springs from the trunk of their religious institutions. The distinction of casts is the basis of their political existence; but it is, at the same time, identified with their theological creed. Opinions, as far as they are mere abstractions of the mind, might, on a rational confutation, be relinquished with almost as much facility by the Hindû as the European; but opinions, connected with social and political habits, obligations, rank and privileges, will not be readily abandoned. There are certain tenets which the most zealous religionists of this country might, without much force of argument or persuasion, be induced to forego, but with which they would not part, except with their lives, if their retention were incorporated with the possession of honours and emoluments, with the indulgences of appetite, the forms of precedence, or the varied gratifications of sensuality and pride. Would it be an easy matter to induce the nobles, the senate, the bishops, the clergy, the judges, &c. &c. to give up the rank which they hold in society, and to sink into the level of the plebeian mass? But yet this is what our wise missionaries require of the Hindûs, when they exhort them to renounce their theological rites and opinions, which form a prominent part of their social and political existence. The division of the people into casts is not dear to the Hindûs merely as a religious institution, but as the pledge and the title-deed of their *civil rights*. Their civil law is an essential part of their religious code. The missionaries, therefore, who are attempting to abolish the last, are virtually endeavouring to destroy the first. Nothing can exceed the folly and indeed injustice of such an attempt. The Brahmins might with as much plausibility send a deputation from India, not only to reason us out of our christianity, but to incite us to co-operate with them in subverting the whole fabric of the British constitution. The missionaries, whom we have sent to India, are not merely theological, but political innovators. Their object is to annihilate not only the religious but the civil polity of the Hindûs; for they are both united. Both constitute only one antient establishment; and both must stand or fall together. Hence the effrontery and impudence of the missionaries are placed in a more glaring light. Their attempt, if it succeeded, would *revolutionise all India*, but if it do not succeed, it must, if unfortunately persisted in, be fatal to the British interests in that quarter of the world.

POETRY.

ANT. 15.—*Poems and Translations from the minor Greek Poets and others; written chiefly between the Ages of ten and sixteen. By a Lady. Dedicated by permission to her Royal Highness the Princess of Wales. 12mo. Longman.*

THE pieces which compose this collection are said to have been written between the age of eleven and sixteen, in the hours of leisure allowed by a domestic education. But the translations or imitations of the minor Greek poets, which form a large part of the present work, are said to have been the production of a still earlier period. The volume opens with 46 select odes of Anacreon, which were translated or imitated between ten and thirteen years of age. Few persons exhibit such early proficiency of classical erudition. The defects which occur in these translations, may be readily pardoned; but the taste and literature which they display, deserve ample praise. We will select one of the translations from Anacreon, as a specimen of the work; and we shall add a wish, which is not likely to be realized, that the study of the Greek and Latin authors constituted, as in the days of Elizabeth, a part of the education of females in the superior ranks of life.

Ode 5.

THE ROSE.

' Bring, bring the rose from Cupid's shrine,
Its tender foliage bathed in wine,
With liberal clusters wreath'd;
Now fill the bowl, let mirth abound,
The rose shall clasp our temples round
And richer incense breathe.

' O Rose! luxuriant queen of flow'rs,
O Rose! delight of heavenly bow'rs,
Unrival'd care of spring!
With thee the Paphian god entwines,
His golden tresses ere he joins
The graces' frolic ring.

' Mine too adorn, and, while I sing,
Yon ample-bosom'd virgin bring,
With rosy garlands crown'd:
Then Bacchus, round thy glowing fane,
I too will lead the jocund train
I too will lightly bound!

ANT. 16.—*The Church Yard and other Poems. By George Woodley. 6s. Tipper. 1808.*

MR. WOODLEY, after describing the approach of evening, and

the church, which he compares to divine truth, pursues his reflections on the reality of a future state, the wisdom of meditating on death, and the seriousness of dying, &c. He then muses over the several graves, and gives little histories of their cold and silent inhabitants. Amongst these the description of the rich worldling, is the most conspicuous. We will give a few lines by way of specimen.

'Here lies what once was called the rich Antonio.
'Twas his to revel in uncounted hoards ;
And each revolving year, with lib'ral hand
Show'ed grateful increase to his former store.
With high-raised heaps his coffers overflowed !
Yet, (such the curse that marks the sordid heart !)
He ever pined for more ! increasing wealth
But brought increasing wants. As he who lies
Beneath the burning fever's ceaseless drought,
Finds in his remedy his chief disease,
And, ever drinking, ever cries, I thirst !' &c.

At the tomb of a young woman, the author tells this little simple tale.

'Where yon white stone its modest brows uprears
As emblematic of the purity,
It bears in record,—lies a spotless maid.
The flow'et blossomed ; and afforded hope,
Of greater honour ; but, maternal bloom
It never knew ! Ere half its sweets were shed,
The ruthless hand had torn it from the ground,
And mock'd the eye that joy'd to view its charms !
Yet 'tis not lost ; the morning shall arise
When this fair flow'et shall again be seen,
Transplanted to a more congenial soil,
And glowing with an everlasting bloom.'

He then expatiates on the grave of an infant ; who, as he tells us, was snatched in mercy from its doating parents. This story bears a very strong resemblance to the death of the infant, in Parnell's *Hermit* ; where the angel accounts for the destruction of the child, by telling the hermit that the parents forgot their God in their love for the babe. The author next descants on the grave of a poor pious Christian ; on an unfortunate young woman ; and makes some reflections on seduction. He then describes the duellist, and many others, in the same style as those we have extracted. We have afterwards some meditations on a skull, which the author apostrophizes as a beauty, a counsellor, a philosopher. He deplores the vanity of human science, unaccompanied by that which is divine ; pourtrays the medley of the grave, &c. &c. and

concludes his poem with a prayer. The other poems are on various subjects; on vaccination, on the Duke of Bedford, on sleep, Cemiah, &c. &c. The last is a melancholy tale of a poor negro slave, so wretched and miserable that we trust and hope that, however cruel the white planters may have been, they could not have reached such a pitch of depravity, as that which is depicted in the story of poor Cemiah's brother.

ART. 17.—*Poeme sur la' Astronomie : avec des Cartes, &c. &c.*

A Poem on Astronomy, with new and correct Plates, containing the Number of the Stars, which compose every Constellation, with their right Ascension and Declination, taken from the most celebrated Astronomers of the Age. By P. Villemet, Master of the Academy, No. 63, Stanhope Street, Clare Market. 8vo. pp. 41. Dulan, 1808.

THE poetry of M. Villemet does not abound in Gallic conceits but we cannot affirm that his strains are sufficiently elevated for his subject; or that the luminous orbs, which he has attempted to describe, make a very dignified or interesting appearance in his verse. Plain prose is perhaps best suited to such a theme, of which it is impossible to add to the grandeur or the beauty, by any poetical amplification or embellishment. The astronomical descriptions, however, of Mr. Villemet do not rise much above the level of plain prose; but though this may favour the advance of his pupils in the knowledge of astronomy, it will not contribute much to the improvement of their poetical taste. The plates, which M. Villemet has added to his poem, are neatly executed, and he has subjoined some useful tables. From the advertisement which M. Villemet has prefixed to his work, we should suppose that he imagines it will have a most extensive circulation; and like a quack medicine, when much in request, will be attempted to be supplanted by a counterfeit. His notice is as follows: *N. B. Toute copie qui n'est pas signée de l'auteur est une contrefaçon, que l'on punira, suivant la loi.*"

MEDICINE.

ART. 18.—*An Account of the Diseases most Incident to Children; to which is added, an Essay on Nursing, with a particular View to Infants brought up by Hand. Also a short Account of the Dispensary for the Infant Poor. By the late George Armstrong, M.D. A new Edition, with many additional Notes, by A. P. Buchan, M.D. of the Royal College of Physicians. Small 8vo. Cadell. 1808.*

THIS work having gone through three editions, has been found, it is presumed, an useful medical guide in the most prevalent diseases of childhood. Dr. A. P. Buchan has prefixed to this edition a sensible and well-written introduction. He has likewise added a considerable number of notes, and introduced into the text some observations upon *hydrocephalus internus*. We must say, in gene-

ral, that the matter of these notes is plain, practical, and judicious. We shall copy one of them, which contains a melancholy history of a fatal event proceeding from an unsuspected source of disease.

'When this complaint (the intertrigo or galling) is seated upon or behind the ears, a small quantity of the ungt. calcis hydrarg. alb. applied by means of the point of the finger speedily removes it. I lately saw a very singular eruption take place on the ears, immediately after the operation of piercing. It gradually spread over the head, and was succeeded by blotches on various parts of the body, accompanied with hectic fever, which terminated in death: I considered this as an instance of infection communicated by a foul instrument used in the operation of piercing, and should be a caution to parents to whom they confide the performance of this apparently trifling business.'

ART. 19.—*Observations on the Egyptian Ophthalmia, and Ophthalmia Purulenta, as it has appeared in England. By William Thomas, Member of the Royal College of Surgeons, and Assistant Surgeon in the Eleventh Royal Veteran Battalion. 8vo. Robinson.*

A USEFUL practical essay, obviously the work of a man of sense and observation. In his attempt to distinguish between the *Egyptian ophthalmia* and the *ophthalmia purulenta* we do not think him happy. But we cannot but remark, with some feeling of self-approbation, how exactly his evidence on the effect of large bleedings coincides with the opinion we gave of this practice in our late review of Dr. Jackson's work on the cold affusion.*

In the *ophthalmia purulenta*, he says, 'I have followed this practice to the extent recommended, and witnessed it with others, and I must acknowledge that the effect was instantaneous. Where the syncope was fully effected, it did, as I have heard it represented, act like a charm on the disease; but this good was of short duration, the symptoms frequently recurring with redoubled violence. In most cases it produced only temporary advantage, and that at great expence and hazard to the constitution. Blindness too often followed the practice, even when it was declared to have had the happiest effects; and under these circumstances it appeared to me, the cessation of the disease might be attributed to the specific action of the virus having no longer power to act, or that the parts, from morbid alteration, were no longer susceptible to (of) it.'

NOVELS.

ART. 20.—*Geraldine Faneonberg, 3 Vols. by the Author of Clarentine, Wilkie and Robinson. 1808.*

THIS is an elegant and well written novel. Of story there is little but that little is simple and affecting. It is a correct and faithful picture of genteel life; and of what genteel life ought to be. The

* See Critical Review for January, 1809.

characters are easy, natural and well drawn, the lights and shades are properly varied and the whole picture displays good keeping. Any lady, who wishes her daughter to excel in that quiet elegance and correct *manière* for which the heroine of this novel is famed, will do well to let her read and imitate the amiable Geraldine. The character of this interesting female we cannot better describe than by quoting the author's own words from her very sensible and well written dedication.

* Geraldine has no brilliant qualities, she struggles through no tremendous difficulties—combats against no inordinate passions—but presents, in a probable situation, the calm virtues of domestic life;—and the only ones which are of daily utility and advantage. To a youthful female, blessed with protectors and exposed neither by penury nor unkindness, to distress and sorrow, the path of propriety is smooth and obvious, and by few perhaps, it is entirely forsaken; but it may, at pleasure, be strewn with roses or perplexed with briars.*

This remark is so forcibly true that we wish that the instructresses and guardians of our females would not only pay serious attention to, but *take a leaf* out of Geraldine. The quietness of her character, the steady judgment, the admirable presence of mind, which she displays, without a particle of pride or ostentation, and the retiring elegance of her demeanour, all, all are admirably pictured, and hold forth a most excellent example. The character of Ferdinand Lesmore is well designed, well sustained, and well finished. Mrs. Nevil's is truly natural, and holds up a mirror in which most of our women of fashion might not only much improve themselves, but by a serious contemplation of it might be induced to stop that mad career which so often plunges them in disgrace and ruin. Mrs. Neville, with all her fashionable foibles, is a generous frank and noble woman; the little specks in her character are so judiciously discriminated as to render her good qualities the more luminous. The pitiable tale of Mr. Glenoswald is charmingly told; and the scene which Geraldine has with him in the library, is well worked up. We decline giving the heads of the story of this little work; the interest which it will excite on perusal, we are unwilling to anticipate. We think that the novel of Clarentine was ascribed to one of madame d'Arblay's sisters, a Miss Burney. We draw no comparisons between them, but if our conjecture be right the present performance strongly reminds us of the elegant and natural talents for delicate delineations of character which are seen in the incomparable novels of Evelina and Cecilia. This tale indeed is very inferior to those productions in interest and in merit, yet there is a something in the ease and elegance of it, that *speaks of the Burney*.

MISCELLANEOUS.

ART. 21.—*Free and impartial Thoughts on the Dangers to be apprehended from the Increase of Sectaries in this Kingdom, and the Evils arising from the Want of Places of Worship for the lower Orders of the*

Community. By a cordial Approver of the Doctrines, and a Well-Wisher to the Prosperity, of the Church of England. 2s. 6d. Taylor and Hessey. pp. 84.

THE author appears to be seriously alarmed by the rapid progress of methodism in this country. He portends the greatest evils from the propagation of this mischievous delusion. He does not however seem to be aware of the true cause in which that delusion originates and by which it is principally upheld. It does not originate in the negligence of the clergy, nor in the smallness of the churches, but in the want of such a radical reform in the articles and liturgy of the establishment, as would remove all uncertain doctrines and consequently all matter of religious or rather irreligious strife.

ART. 22.—*The British Flora, or a systematic Arrangement of British Plants. By John Hull, M. D. of the Royal College of Physicians of London; Physician to the Lying-in-Hospital in Manchester &c. The Second Edition. In two Volumes. Vol. 1. Monandrias-Polygamia. 8vo. 9s. Bickerstaff, 1808.*

THE present edition of this highly useful book has received so many additions, alterations and corrections that it may be considered as a new work. The author has inserted all the plants which have been discovered, and ascertained to be indigenous in this island since the publication of the first edition. He has also added some which prefer only a dubious claim to the denomination of indigenous. In the arrangement of the classes the author has wisely adhered to the system of Linneus without any innovations. In the orders he has made two deviations from the system of the father of scientific botany. A great variety of botanical information is compressed into this well digested volume.

ART. 23.—*A new and accurate Description of all the direct and principal cross Roads in England and Wales, and of the Roads of Scotland; with correct Routes of the Mail Coaches; and a great Variety of new Admeasurements. Also an Account of Noblemen's and Gentlemen's Seats, and other remarkable Objects near the Roads; with some of the topographical History. Arranged upon a new and more convenient Plan, so that the Routes and the Seats relating to them are brought under the Eye in the same Page. A general Index of the Roads to the different Towns, denoting the Counties in which they are situated, their Market Days, and the Inns which supply Post Horses, &c. An Index to the Country Seats and Places described. A Table of the Heights of Mountains and other Eminences. From the grand Trigonometrical Survey of the Kingdom, under the Direction of Lieutenant Colonel Mudge. An alphabetical Table of all the principal Towns; containing the Rates of Postage, the Times of the Arrival and Departure of the Mails; the Number of Houses and the Population. The whole greatly augmented and improved by the Assistance of Francis Feeling, Esq. Secretary to the Post-Office, and of the several Surveyors of the Provincial Districts, under the Authority of the Post-Master-General. By Lieutenant Colonel Paterson, Assistant Quarter-Master-General of his Majesty's Forces. The fourteenth Edition. Longman. 1808.*

WE have been so much obliged to Mr. Paterson during our pe-

reginations, that we were much pleased to see so improved an edition of his useful work, and we can recommend it as surpassing in copiousness and accuracy of detail any that have appeared before.

ART. 24.—National Life Annuities; Comprising all the Tables and every necessary Information contained in the Act of Parliament for granting the same both on single and joint Lives with Benefit of Survivorship; also additional Tables, annexed to the former throughout; calculated to shew what Annuity can be purchased for one Hundred Pounds sterling, at the same Rates upon the same Lives. By F. T. Fortune, Stockbroker. pp. 96. 3s. 6d. 1808.

MR. Fortune has been at considerable pains in selecting from the late act of parliament, for granting life annuities all the information, which can generally interest the purchasers. His several tables, which shew, at one view, the sum which will be given for every £100 stock, or £100 sterling for any individual life, for the lives of two persons, and of the survivor, are calculated to throw the clearest light on the act itself, and to communicate all the information that can be requisite to those who may be inclined to become annuitants according to the terms proposed.

ART. 25.—Evening Amusements; or the Beauty of the Heavens displayed In which several striking Appearances to be observed on Various Evenings in the Heavens, during the Year 1809. are described; and Several Means are pointed out, by which the Time of young Persons may be innocently, agreeably, and profitably employed within Doors. Intended to be continued annually. By William Frend, Esq. M.A. Actuary of the Rock Life Assurance Company, and late Fellow of Jesu's College, Author of Principles of Algebra, Tangible Arithmetic, Essay on Patriotism, &c. London 1809. Mawman. pp. 336. 3s. 12mo.

IT is with unfeigned satisfaction that we announce every succeeding part of Mr. Frend's 'Evening Amusements;' which have brought the sublime truths of astronomy to a level with ordinary capacities; and have converted the most exalted science into a species of recreation, in which the most rational instruction is conveyed through the medium of the most gratifying pursuit. The present volume is particularly valuable, not only from the accurate and perspicuous description of all the phenomena in the heavens, but from the excellent reflections, which are occasionally interspersed; which from the clearness and the force with which they are expressed, must find a ready ingress into every mind, and operate very beneficially on every heart. We cannot resist the pleasure of quoting the feeling, impressive, and well-deserved eulogy on the late Mr. Lindsey, which closes the work, and does equal honour to the intellect and sensibility of Mr. Frend. 'Thus,' says Mr. Frend, 'we have noted the motions of the heavenly bodies for another year; and, as at the conclusion of my last year's work, the merits of a departed friend were the uppermost in my thoughts, it has pleased Providence to take from me another friend, who used to congratulate me on the end of my annual employment. I am now writ-

ing in his study. He listens to me no longer. His remains are entombed, but his virtues will ever live in my remembrance. My dear friend Jones was an honour to the university, in which he formed so many minds to virtue and to science. A larger sphere was enlightened by the exertions of my ever revered friend Mr. Lindsey. Educated at the same university, but at a far more distant period, he lived for some time known but to a narrow circle; and he performed the duties of a parish priest with diligence, cheerfulness, and alacrity. The patronage of the great was not wanting to remove him to a higher sphere: but in the retired walks of life he had formed his mind; not for what the world esteems to be most honourable and praiseworthy, but what became a true servant of God—obedience to his commands, with pious resignation to his will. Under these impressions, he resigned his preferment in the church of England. He determined to adhere only to scriptural truth, and to worship only one God—the God of his Saviour. Soon after he realized the reform originally proposed by the celebrated Dr. Clarke—a reform of far greater importance, than that of either Luther or Calvin. Dr. Clarke saw the necessity of this reform: many learned and good men wished for it; yet year after year elapsed without the desired change. Mr. Lindsey at last stepped forth, and opened a place for the worship of the only true God, according to the service of the Church of England; but freed from those incumbrances, which had been engrafted on it by the vain traditions of men. He gave to the public a liturgy, in which all Christians might unite—a liturgy, which omitted numberless causes of division; and by which the pious Christian might, without disturbance from the idle disputes of vain philosophy, worship the God and Father of Jesus Christ. His labours were not unsuccessful. From small beginnings a numerous congregation was formed, and he lived to witness the establishment of many societies in different parts of England, to promote the cause of that sacred truth, with which his mind was so deeply impressed. If his public life was thus beneficial to mankind, he was not less endeared in private life, to all with whom he had any intercourse. Mild, gentle, affable and courteous, he strove to do good to all. Difference of opinion was not with him an occasion of strife. He lamented the injury those unhappy persons did to themselves, who will not take up the easy yoke of Christ; but burden themselves with the vain endeavour to reconcile the contradicting opinions of fallible men. His great aim was, to call all men to the Scriptures; to exhort all men to make the Scriptures the rule of their faith and actions. To his last moments the Scriptures were his delight. In them he had been exercised from his earliest youth; and in his eighty-sixth year they were the great objects of his meditations. At that advanced age he fell asleep in the Lord; for his departure was like the tranquil repose of infancy; and he left this world uttering his favourite sentiment,

‘WHAT GOD WILLS IS BEST.’

ALPHABETICAL CATALOGUE

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List of Articles which, with many others, will appear in the next Number of the C. R.

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Southey's Chronicle of the Cid, concluded;

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Fowling, a Poem.

Historical Account of the Charter House.

Burgoing's Travels in Spain.

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